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THE REV. PHILIP HENRY'S OBJECTIONS TO THE ROMAN CATHOLIC FAITH.

(To the Editor.)

DEAR SIR,—For nothing were the early nonconformists more distinguished than their opposition to popery. They often conferred upon the subject; they read, they wrote, they preached upon it. In the work of education it was the theme of familiar and frequent intercourse.

So solicitous was the great and good Philip Henry for his children to be acquainted with the Protestant controversy, that he examined them in Matthew Poole's Dialogues against the Papists.* He seems, likewise, to have translated, for their use, the sentiments he himself delivered, when the topics in question underwent discussion at those meetings with his brethren, which were followed by "set disputations in Latin."† Mrs. Savage having, happily, preserved her father's replies to the appointed queries, I herewith transmit a copy, made from her own manuscripts, for the favour of insertion in the Congregational Magazine. They will be regarded, I trust, as neither unseasonable, nor uninteresting. The precise time when the discussions thus communicated took place, is unknown, but to one of the periods Mr. Henry thus refers, in his diary. "1661. February 6. Ministers meeting at Bangor. Query. *An sit transubstantio in cænâ sacrâ.*"‡

Shrewsbury.

I am, Dear Sir, yours respectfully,
J. B. W.

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- Question 1. What are our best arguments against popery?
2. What arguments to prove that the Pope is the Antichrist?
3. What arguments to prove that there is no worth or merit in good works, as that we are thereby justified in the sight of God?

* Life of Philip Henry, 8vo. 1825, p. 80.

† Life, ut supra. p. 52.

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‡ The original manuscript.

4. What arguments against worshipping of images, and praying to saints and angels?

5. What arguments against purgatory, praying for the dead, and Popes' pardons?

6. How may it be proved that the mass is no propitiatory sacrifice, and against transubstantiation?

7. What arguments to prove that the Scriptures are the highest judge, in controversies of religion?

Query 1. What are the best arguments against popery?

Forasmuch as it is our duty to render a reason of the hope that is in us, with meekness and fear, and also to the end we may establish and build up each other in our most holy faith, not knowing how we may any of us live to be tried and sifted in these matters; we do therefore purpose and make answer as follows, to this needful inquiry.

1. We think ourselves bound to declare and witness against the way of the Papists, because of those dangerous errors in doctrine which they teach, and impose upon their followers; such are, among many others,

(1.) The Doctrine of Merit; that not Christ's righteousness imputed to us, but our good works, are the matter of our justification before God.

(2.) Of Transubstantiation; that the bread in the Lord's Supper is, by consecration, made the very flesh and body of Christ; and that it ceases to be bread.

(3.) Of Purgatory; that there is a middle state of the dead, which is neither heaven nor hell, where departed souls have relief from the prayers and alms of their surviving friends; all of which are *contrary* to the blessed Scripture, which is to us the only rule and standard of faith.

2. Because of those absurd and wicked practices, wherein they require us to join with them—as in the worshipping of images, which we believe no art can excuse from damnable idolatry. Praying to saints and angels as mediators for us. Confessing sins to a priest, as a necessary condition of forgiveness; going on pilgrimages to do honour to imaginary relics.

3. Because of the just exceptions which we have against their worship.

Consisting, mainly, in external performances and bodily exercises; not suited to the way of the gospel. Praying in language which the people do not understand; and withholding from them the cup of the sacrament.

4. They deny us the use of the Scriptures, which alone are able to make us wise to salvation; setting up unwritten traditions, as of equal authority with them; and the church above them.

5. Because of the novelty of their way in those things wherein they differ from us—being but, as it were, of yesterday, in comparison of the more ancient, primitive truth, which we plead for.

6. Because of their schism, in setting up the Pope as the head of

the church Catholic, to whom they ascribe power to forgive sins; to dispense with oaths; and to make new articles of faith.

Being infallible in his dictates and determinations, they unite themselves in a body, and call themselves *the church*, as if a part could be the whole; and most uncharitably exclude all others from Christ and salvation.

7. Their unheard of cruelty in maintaining and propagating their way, chiefly by fire and sword; whereby it is manifest what manner of spirit they are of; certainly not the Spirit of Jesus Christ.

8. Because of our own experience, both of sweet communion with God, and gracious communications from him, which we have had through mercy, in the Protestant way—from which way, therefore, if we should now depart into any other, we fear the guilt of damnable apostacy—which God forbid. Amen.

Query 2. *What arguments to prove that the Pope is the Antichrist?*

The apostle saith, there are many Antichrists. 1 John ii. 18: even as many as there are enemies to, and opposers of, the person, gospel, truths, and ways of Christ; but the query is, who is *the* Antichrist properly and emphatically so called? For as there is a difference between *a* sin against the Holy Ghost, and *the* sin against the Holy Ghost; so there is a difference between *an* Antichrist, and *the* Antichrist.

We conceive the Pope to be the Antichrist, or rather the Papacy, in the whole succession of Popes, as such; though, perhaps, some one amongst them, either already revealed, or hereafter to be revealed, may deserve in a more special manner to be so accounted.

Reason 1. Because the name Antichrist doth most fitly agree unto the Pope.

(1.) As the preposition *anti* signifies, Matt. ii. 22. a deputy. And doth not the Pope call himself the Vicar of Christ, and ministerial head of the church?

(2.) As it signifies *contra*, against, Matt. v. 25. An adversary—And is not the Pope whatever he pretends against Christ? the Pope's interest against Christ's interest?

Reason 2. From the description of the Antichrist, 1 John ii. 22. *he is Antichrist that denieth the Father and the Son*, which the Pope doth.

(1.) The Father: consequently, because he denies the Son. Luke x. 16.

(2.) The Son directly, as Christ, i. e. in his anointed offices; as king and priest, between which is the counsel of peace. Zech. vi. 13. And, therefore, he is not called Anti-Jesus, but Antichrist. Now this the Pope doth most notoriously—

1. In his kingly office, by usurping a power over the consciences of men; requiring implicit faith and implicit obedience to all his dictates and commands; which is the peculiar prerogative of Christ himself. Matt. xxiii. 9, 10. Deut. xviii. 15.

2. In his priestly office, by usurping a power to forgive sins, and taking on him to offer up a proper propitiatory sacrifice, both for quick and dead; which is, also, Christ's own peculiar; and which he did himself once for all. Heb. ii. 26, 27.

Reason 3. From Paul's description of the Antichrist. 2 Thess. ii. from ver. 3. to ver. 10: where note,

1. The apostacy is the Antichrist, ver. 3: not apostacy in manners only, but from the faith. 1 Tim. iv. 1. Now there was never such an apostacy in the church, as that of the bishops of Rome, signified by the star falling from heaven. Rev. ix. 1: after which followed the smoke of errors and heresies out of the bottomless pit, which darkened the sun and the air. ver. 2.

2. The Man of Sin; and the Son of Perdition. ver. 3.

1. *The Man of Sin*, i. e. a notorious sinner himself, and a leader of others to sin; such have divers of the Popes been—Blasphemers, necromancers, adulterers; and what not.

2. *The Son of Perdition*, as Judas, John xvii. 12. 1. Actively destroying others, so doth the Pope; both friends and foes, his friends and followers; he destroys with eternal destruction—his foes and opposers: as far as his power reaches, with temporal destruction. 2. Passively, that is, to be destroyed himself; whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming. ver. 8.

3. *Who opposeth and exalteth himself above all that is called God, or that is worshipped*, ver. 4. i. e. the civil magistrate: this the Pope doth, assuming a power to dethrone kings, and dispose of kingdoms at pleasure, contrary to Rom. xiii. 1.

4. *Who, as God, sitteth in the temple of God, shewing himself that he is God*, ver. 4. This the Pope doth: his seat is in the church, which is the spiritual temple, Eph. ii. 21; and he vaunts himself as God, being commonly styled, without rebuke, Our Lord God the Pope.

5. *Who began to work in the apostles' time, and was afterwards revealed, when that which did lett was taken away*, ver. 6, 7. This is true of the Papacy; for which way was making, betimes, both by the heresies of some denying the Lord that bought them, and by the pride of others, who loved to have the pre-eminence. And when the Roman Empire, which hindered, was removed, and broken, out of the ruins thereof it did arise to its height and greatness.

The primitive Christians prayed hard for the continuance of the Roman Empire, as an hindrance to the appearing of the Antichrist.

6. *Whose coming is after the working of Satan, with powers, and signs, and lying wonders*, ver. 9. This is true also of the Papacy: witness the lying legend, Matt. xxiv. 24.

Reason 4. From what is said of the Antichrist in the book of Revelation, most fitly applicable to the Papacy, and to no other.

(1.) In the 13th chapter, ver. 11, &c. *And they beheld another beast coming out of the earth, &c. The mark of the beast*, (which whoso has not must not live nor trade amongst them,) is professed

subjection to the Pope, as Christ's vicar, and universal bishop, and head of the church. *The number of his name six hundred and sixty and six*; most probably this relates to the particular point of time, near about which he came to have his name or power as universal bishop; which was in the 666th year of the Roman monarchy, A. D. 606, when it was given him by Phocas.

(2.) In the 17th chapter, the light whereof hath shined so powerfully on divers of the more sober, even Papists themselves, that they have been forced to acknowledge, that Babylon the Great, there spoken of, ver. 5, can be no other than Rome, *the city built upon seven mountains*, ver. 9; and if so, then the woman, the whore sitting upon it, who else should it be but the Papacy?

Making the kings and the inhabitants of the earth drunk with her fornications.

And herself drunk with the blood of the saints and martyrs of Jesus, ver. 6; being arrayed in purple and scarlet colour, as the Pope and his cardinals are; literally taken, *decked with gold, and precious stones, and pearls*, as their whole gaudy, pompous worship is: ver. 4, *making merchandize of the souls of men*; cap. xviii. 13, *over whose ruin the ship-masters, and sailors, and as many as trade by sea, shall mourn*, ver. 17, 18, *saying, Alas! alas! that great city.*

Reason 5. From his likeness to Antiochus Epiphanes, spoken of in Daniel, who was the Antichrist of the Old Testament. *Speaking great words against the Most High, and wearing out the saints, and changing times and laws*, cap. vii. 5: exalting himself, and magnifying himself above every God; speaking marvellous things against the God of gods, cap. xi. 26.

Reason 6. Either the Pope or some other; but no other; therefore, the Pope.

Not heathen Rome, guilty of no apostacy.

Not the Turk; because he sits not in the temple of God, neither doth he call himself Christ's vicar.

Not Bar-Cochba, nor any other Jew to arise hereafter, of the tribe of Dan, pretending to be the Messiah, it being nowhere said in Scripture of the Antichrist that he should do so.

These arguments, and such like, though they be not, perhaps, demonstrative and convincing that the Pope is the Antichrist; yet, however, as was the saying of Sir Francis Bacon, (Lord Verulam,) they may serve to cause us to lay hold on him upon suspicion, as we use to do when hue and cry is sent forth to apprehend a thief, till such time as he shall clear himself, which is not yet done; or else that we meet with some other to whom these Scripture marks and characters may better agree.

(To be continued.)

DR. BENNETT ON THE INSPIRATION AND SPIRITUAL SENSE
OF THE SONG OF SOLOMON.*(To the Editor.)*

GRIEVED at the article which Dr. Smith has inserted on Solomon's Song, and convinced that the interests of truth demanded an answer, I yet shrunk from the task of appearing as the opponent of such a man. I endeavoured, therefore, to harmonize my feelings with my duty, by offering to submit this paper to his inspection before I sent it to you; but as he declined my proposal, I now ask the insertion, to which you are in some measure pledged, as you have invited replies.

I regret, then, that the well-earned reputation of his treatise on the person of Christ is employed to give currency to an attack on the Canticles in particular, and on the common opinion concerning the inspiration of the Old Testament in general. The same reasoning that can justify this, would give colour to the introduction of almost any other irrelative topic. To me it appears, that the whole work is enfeebled by the Doctor's theory of inspiration; for almost every text he has adduced to prove the divinity of Christ may be rendered inconclusive by a very plausible application of his own principles.

But my surprise and regret were most painfully excited by the manner in which he meets, or rather does not meet, the arguments which one of his clerical correspondents has urged for the Canticles—that it was contained in the Jewish code, to which our Lord gave his sanction. If Dr. Smith notices this at all, it is only by the introduction of a sweeping theory, which would expose many other parts of the Old Testament, if not also of the New, to the artillery of the same argument. Are we to suppose that a battery is taken, simply by exposing an increased number of choice troops to be swept away by its grape shot?

It does not appear, that Dr. Smith denies the Canticles to have been a part of those scriptures to which our Lord appeals as infallible, saying "the scriptures cannot be broken." But our esteemed divine "humbly requests that it may be considered, what is meant by the term canon, or rule, and whether that meaning can be attached to the Song." This is most strange. For every one knows that the canon means not each distinct part, but the whole of the Old and New Testament, which the Westminster divines term "the only rule of faith and practice." The Canticles, which are but a part of the canon, are not obliged to answer to the definition of the whole.

But my chief object of animadversion is the following:

"When I reflect upon the difficulties, using the mildest term, which arise from an endeavour to convert passages containing matter merely genealogical, topographical, numerical, civil, military, fragments of antiquity, domestic or national, presenting no character whatever of religious matter,—into a rule of faith and manners,—I feel it impossible to accept the conclusion; I can find no end to my

anxiety, no rest for my faith, no satisfaction for my understanding, till I embrace the sentiment, that the qualities of sanctity and inspiration belong only to the *religious and theological element* which is *diffused through the Old Testament*; and that, where this element is absent, where there is nothing adapted to communicate 'doctrine, reproof, correction, or instruction in righteousness,' nothing fitted to 'make the man of God perfect, thoroughly furnished into every good work,' then, we are not called to acknowledge any inspiration, nor warranted to assume it. Thus I regard as inspired Scripture, all that refers to *holy things*, all that can bear the character of 'Oracles of God;' and admit the rest as appendages, of the nature of private memoirs, or public records, useful to the antiquary and the philologist, but which belong not to the rule of faith or the directory of practice. To this extent, and to this only, can I regard the sanction of the New Testament as given to the inspiration of the Old."

Dr. Smith should, after this, favour us with an edition of the Bible, which shall place the inspired part in the text, and the rest in note, or an appendix; and if I understand his theory, we shall then find that a third, or perhaps the half, of the Bible shares the fate of Solomon's Song. I am well aware that he would shrink from this task; for, perhaps, he has not yet made up his own mind concerning what is inspired and what is not; but reads his Bible like other Christians, as if the whole were inspired. If so, what is the value of a theory that cannot be reduced to practice? Why publish to the world that which gives the anxious student of scripture a right to ask this further step, which Dr. Smith would not venture to take? Were he to attempt to give us a table of the inspired and uninspired parts of the Bible, would he not hesitate, at each book, chapter, or verse, and treat his table as an algebraic equation, making his negative and positive quantities frequently change sides? What he blotted out from the inspired part to-day, he would restore to-morrow, having discovered inspiration where before he could perceive none.

Is not Dr. Smith's theory substantially that of the Socinians? This, I admit, does not prove it false; nor should we employ such an argument to render an opinion odious; but we should take care that we do not reject the same thing, when it comes from them, which we admit when professed by Dr. Smith; as if we regarded, not *what* is said, but *who* says it. The ill odour of Socinians renders their errors comparatively innoxious; while the reputation of a work directed against their views of the person of Christ, may give currency to a theory of inspiration which would sanction any error. Neither Priestly, nor any of his associates, denies the inspiration of *every* part of the Bible; for the men of that school admit that prophecies required divine suggestion; but, then, they contend that we must judge by common sense what is inspired and what is not. Will Dr. Smith inform us wherein his theory differs from theirs? That he has not borrowed from them we may candidly infer, from the antagonist position in which he has placed himself throughout the work which contains his censurable theory of inspiration. But

the German neologists have evidently too much influence over him. Those writers, who unsettle every thing, and prove nothing, he frequently obtrudes upon our notice, when it is difficult to see why, except that the sentences were originally written in German. Moses Stuart's works, which have been unduly commended to the public, are full of this fault; for we are there entertained with long discussions on what some German has said, which, after all, is pronounced too ridiculous to deserve notice. The technicalities of his critical discussions are a very inadequate compensation for the errors he has broached; and the truth he has elicited may be put in a nutshell. The useful illustrations in his work on the Romans bear no proportion to the pernicious errors. It is high time that some effectual check were opposed to the abuse of biblical criticism.

It would be difficult to find a more painful specimen of this abuse than Dr. Smith's critique on Solomon's Song. It is learning and fancy run riot. But as he does not attempt explicitly to deny that the Song was in the Jewish sacred code; though he would sweep away this and many other parts of that code, it becomes us to advert to the evidences of its inspiration. Our Lord always appeals to what the Jews called, by emphasis, *the Scriptures*, meaning those which they deemed inspired of God. Far from hinting that they had rendered this collection an unsafe guide, by mingling with what was given by inspiration, works which deserve the character given by Dr. Smith to Canticles, and by palming on the sacred writers the whims of uninspired men, Christ, who was the light of the world, said, "Search the Scriptures; for in them you yourselves judge you have eternal life, and these are they that testify of me." If the Jews had inserted into these scriptures works which were no part of the divine testimony, would not our Lord have made a distinction, instead of appealing to the scriptures in the gross?

Again; our Redeemer said, "Is it not written in your law, I said ye are gods? and the scriptures cannot be broken." Now, as this passage is not found in the Pentateuch, called the law by emphasis, but in the Psalms, is it not manifest that our Lord stamped with the authority of law all that the Jews included in *the Scriptures*? Of every expression in them, he says, "it cannot be broken." In like manner, the apostles, whom Dr. Smith will own to be inspired, ask, "what saith the scriptures?" appealing to those writings which the Jews held sacred, as divine, and therefore infallible. The chief advantage which the apostle Paul concedes to the Jews is, that "to them were committed the oracles of God." Now, if they had been unfaithful to that trust, adulterating the record, by admitting into it such writings as were *not* the oracles of God, but deserving the character Dr. Smith gives to Solomon's Song, was not this a crime to be noted?

Do we not receive the Old Testament from the Jewish church, just as a Jew, on his conversion, receives from us the New Testament? Is there any other mode in which we can satisfy ourselves of the divinity of many parts of the Old Testament; but by ascertaining that they are parts of those scriptures which received the sanction of Christ and the apostles? What Dr. Smith says of the

only mode in which he can find satisfaction, is to me most surprising. It appears like the repose of the nautilus on the waves of the ocean. On his hypothesis, every text would be the theme of anxious and interminable debate. Lather seems to have acted upon this theory, in rejecting the epistle of James, as a letter of straw, which he afterwards received as divine, because he saw that, instead of teaching justification by works, it was in perfect harmony with the doctrine of Paul.

If Dr. Smith had received, immediately from the hands of Christ, the whole Hebrew Bible, as we now find it, containing the parts of which he has spoken so strangely, would not he, who has uttered hard things of Solomon's Song, finding *this* in the volume thus sanctioned, have said something like what follows? "It is true, this appears to me a strange book, of which I know not what to make; but it has been handed to me, as a part of the oracles of God. There are other portions of those oracles which I do not clearly understand; but I hope that increased knowledge, wisdom, and grace, will make clear to me what is now dark; as I am conscious that I can at present see much truth and beauty in passages that were once inexplicable; and others see, in this very book, evidences of divinity which I cannot discover. But should the whole church be unable to understand this book, which appears so strange to me, is not this analogous with the vision of the temple in Ezekiel? May not some part of the scriptures be destined to instruct a future and more enlightened age?"

It remains, then, that we remind your readers of those considerations which should guard them against the injurious influence of Dr. Smith's statement.

1. It is unquestionable that Solomon's Song, and all those other passages that would be included in Dr. Smith's sweeping censure, were parts of those scriptures to which our Lord and his apostles appeal, as the infallible oracles of God.

2. The Song, and all such passages, were translated by the seventy as integral portions of the Jewish code. I will not appeal to the sanction which the New Testament is supposed to give to the Greek version of the Old, but content myself with the fact, that the Alexandrian translators did treat the Song as they treat Moses and the prophets, and the Psalms.

3. The Targums, or Chaldee paraphrases, include Solomon's Song. I have given a specimen of the Targum, on the Song, in your number for August.

4. The Syriac version contains the Song, not to mention the Arabic, which is of less weight.

5. The Vulgate, also, shows that the Latin, or Western Church, received the Canticles from the Eastern.

6. Walton, in his *Prolegomena*, p. 84, § 12, says, that Galatin expressly quotes some fragments of the version of the Song by Jonathan.

7. Josephus says, "how all have believed in our own scriptures

is manifest by fact. For, in so many ages as have now passed, no one has ever yet dared to add, or take away a letter."

Dr. Smith says the Song is not quoted in the New Testament. This may be affirmed of other parts of the Old Testament, such as Zephaniah. Dr. Smith says the allegorical interpretation of the Song rests on no scriptural ground. But we find an acknowledged portion of scripture, the forty-fifth Psalm, exhibiting the love of Christ and the church to each other, under the figure of a bridegroom and bride, which is also repeated, not only in other parts of the Old Testament, but also of the New. Now, we find among the books of the Old Testament, one that is full of the love of a certain bridegroom and bride. The church had already been taught that this was a consecrated representation of the love that exists between the Saviour and the church. Was there no scriptural foundation, then, for this interpretation of the Song, when we find it among the books of scripture? Much, I might say all, that Dr. Smith has affirmed of the allegorical interpretation of the Song, could easily be turned against the forty-fifth Psalm. A prurient fancy might comment most offensively on the words, "thou art fairer than the children of men; all thy garments smell of myrrh, &c. Hearken, O daughter: so shall the king greatly desire thy beauty, &c. She shall be brought to the king in raiment of needle-work, with virgins for her companions," &c. But, to crown all, what, in the spirit of Dr. Smith's comment on Canticles, might be called the grossest part of the image, is here introduced, in the children that were to be the offspring of the marriage union. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." Now, the much censured Song does not push the allegory to this length. But Dr. Smith will plead that the forty-fifth Psalm is quoted in the New Testament. True; then, what becomes of the argument derived from his censure of the allegory ascribed to the Song? But I deny that the courtship, or marriage scene, of the forty-fifth Psalm is sanctioned by any direct reference to it in the New Testament. It is not, I believe, quoted at all by our Lord; and, by the apostles, is only appealed to, in proof of the divinity of Christ, which expresses no sanction of the allegory that forms the larger part of the psalm. But, perhaps, Dr. Smith does not admit the divinity of those verses of the psalm which exhibit the love of Christ and the church under the figure of a courtship, that is to end in a marriage productive of a progeny of princes. For his theory of an inspiration that is intermixed with non-inspired passages, like gold inlaid in wood, makes it difficult to argue with him on the scriptures, because we are uncertain what he admits as divine, and what he will reject as merely human.

Dr. Smith supposes a work of Solomon's on natural history to have come down to us, and then asks, if we should be justified in giving to this an allegorical interpretation. But how could he avoid noticing, that we do not plead for the Song as a divine allegory, because it was written by Solomon; but because it is contained in the scriptures, which our Lord and his apostles sanctioned as divine?

The case ought to have been put thus : " If a work of Solomon's on anatomy, or physiology, had been contained in the Bible, should we then have been authorised to interpret it, not as a mere human system, but as a way of teaching us religion, and making known the Creator by his works ?" I should then answer, " We ought to consider this, not as mere anatomy, or physiology ; just as we consider Solomon's Proverbs, not as mere pithy sayings, but as divine oracles." But, perhaps, Dr. Smith considers the book of Proverbs also as human, except where it is quoted in the New Testament, or where he can see something that is more divine than the rest of the passages with which it is surrounded.

Dr. Smith argues against Canticles, because strange fancies have been mixed up with the allegorical interpretation. He is well aware, that the Jewish rites and ceremonies have been, in the same censurable way, made significant of evangelical truths. He probably would condemn many things of this kind in Witsius' "*De mysteriis Tabernaculi Levitici*." But does this invalidate the apostles' assertion, that " the law was a shadow of good things to come," which he shows in several curious instances, through a large part of the epistle to the Hebrews ? The quotation given from Origen only shows the same rashness of system on the allegorical, as Dr. Smith has exhibited on the opposite side.

The questions he puts concerning the indiscriminate reading of the Canticles, might be applied to many other parts of scripture, and often with much greater force. But here, again, I know not whether Dr. Smith admits such passages to be divinely inspired.

I pass over his own theory concerning the Song, which could easily be proved false ; and beg, in conclusion, to observe, that I have been reluctantly drawn into this controversy, not merely for the sake of the disputed book, but chiefly on account of Dr. Smith's general principle concerning the inspiration of the scriptures, which I regard as utterly untenable, and productive of the worst consequences. As Dr. Smith's name is appended to the article on which I have animadverted, he is entitled to the names of his opponents. I have therefore given mine. I request, for the sake of truth, that he would explicitly declare, whether he admits the Song to have formed a part of the Jewish canon in our Lord's time ; and that he would consider this paper as directed, not merely against his views of Solomon's Song, but chiefly against his general theory of the inspiration of scripture. That the Spirit who inspired the scriptures may lead us into all truth, is the prayer of

Yours truly,

JAMES BENNETT.

Islington, August 1, 1837.

ON THE CHARACTER, ORIGIN, AND DESIGN OF THE FOUR GOSPELS.

(Continued from page 302.)

IN addition to the evidences already furnished on the subject, Matthew is intimated to have been the author of the gospel which bears his name, and many of its contents are in consequence illustrated and explained, by certain traces of character naturally belonging to one who from the obscure condition of a tax-gatherer had been raised to that of an apostle. However aided by the tuition of the Holy Spirit, and by the possession of miraculous powers, such a man must have felt a deep anxiety to cultivate his talents, whether original or supernatural, in order to become better qualified for the arduous and responsible office which he was about to exercise. This anxiety accordingly appears in the ample reports which he furnishes of many of the most instructive discourses of Christ, some of them peculiar to this gospel, and of which indeed it almost entirely consists; implying the attention with which they had been heard, and the diligence with which they had been impressed on the memory, and most probably, also, in accordance with the general practice of students and disciples, committed to writing at the time of their delivery. Matt. v. vi. vii. x. xi. 20—30 end; xiii. 10—17, 24—52; xviii.; xx. 1—16; xxiv. 42—51 end; xxv.

The contempt and hatred entertained by the majority of the Jewish hierarchy for the new dispensation were, doubtless, aggravated by the apparent meanness and incompetency of its appointed agents, who were regarded by their lordly opponents as vulgar and illiterate men, presumptuously advanced from the lowest ranks of society to rival a religious establishment of the most venerable antiquity, adorned with learning, rank, and opulence, and generally acknowledged to be of divine origin and authority. Among the apostles few could in this respect have been more obnoxious, especially to the Pharisees, who were the predominant party, than one who had previously been a tax-gatherer. And, without imputing to him any unworthy motives, it might naturally have been expected that, when such an apostle became an evangelist, he would be induced very fully to describe the depravity and spiritual blindness of the Jewish clergy, the deficiency of their system of morals and religion, and the severe but equitable punishment which awaited them, on account of their impenitence, and malignant persecution of Christ and his followers. Passages of this kind are frequent and conspicuous in the gospel of Matthew. Luke, indeed, relates several circumstances respecting Pharisees and tax-gatherers, which Matthew, a later and equally original writer, could not properly repeat; but, owing to the strong interest which he took in the subject, he adds others peculiar to himself. Thus, Luke gives an account of Christ's dining on three occasions at the houses of Pharisees, which Matthew omits; partly, perhaps, because, whilst other disciples were allowed to enter with their master, he was excluded, on

Errors to be corrected in the last article. — Page 301, line 28, *for several read many*; page 302, line 14, *for long, read strong*.

the ground of his having formerly been a tax-gatherer; the objection of the scribes and Pharisees against Jesus for eating and drinking with tax-gatherers and sinners having originated at the entertainment given him by Matthew. It was probably under the influence of similar feelings that, in the passage immediately preceding this, he makes no mention of the large and brilliant company of *Pharisees*, and doctors of the law, who, although they declined entering the house of Matthew, readily assembled in that of Peter and his associates, to hear the discourses of Christ; and where the miraculous cure of the paralytic man, let down through the roof, was performed in their presence. Matt. ix. 1—13; Mark ii. 1—17; Luke v. 17—32; vii. 36—50 end; xi. 37—54 end; xiv. 1—6.

Animated by a just indignation against that haughty and self-righteous sect, Matthew depicts more distinctly than the other evangelists their errors and vices. Thus, the severe reproof of John the Baptist,—“Offspring of vipers, who hath warned you to flee from the approaching judgment?”—is stated by Luke to have been addressed to the multitude, but by Matthew to the *Pharisees* and Sadducees. The first charge against Christ of casting out devils through Beelzebub is by Luke ascribed to some of the people; by Mark to the scribes who came down from Jerusalem; but by Matthew to the *Pharisees*; and their repetition of the charge some time afterwards, in opposition to the better feelings of the multitude, is recorded by Matthew alone. So, the first refusal of Jesus to grant an extraordinary sign is by Luke said to have been made to the people, but by Matthew to the scribes and *Pharisees*; and, on the second demand of this kind, the rebuke given to the applicants, now including Sadducees as well as *Pharisees*, is more fully detailed by Matthew than by Mark who succeeded him. In like manner, the ignorance of the Jewish teachers respecting the meaning of a remarkable passage in the Psalms is attributed by Mark and Luke to the scribes, but by Matthew to the *Pharisees*; whom he alone previously mentions as united with the chief-priests in their public opposition to the Saviour. The awful denunciation of Christ against them at the close of his ministry in Jerusalem, although substantially recorded by Luke, as delivered on a former occasion, is in this connexion, also, peculiar to Matthew, and occupies a large space in his narrative. Matt. iii. 7; ix. 32—34; xii. 22—24, 38; xv. 39 end; xvi. 1—4; xxi. 45, 46 end; xxii. 34, 41—46 end; xxiii.; Mark iii. 22; viii. 10—12; xii. 35—40; Luke iii. 7; xi. 14—16, 29, 37—54 end; xx. 30—47 end.

The appalling fact that, notwithstanding all their privileges and advantages, the Jewish hierarchy perverted the law, and rejected the gospel, and thereby, after exhausting the divine forbearance, drew down merited destruction on their civil and sacred institutions, rendered it necessary that for the ministry of the new covenant a different class of men should be appointed, totally unconnected with the previous system, and specially qualified for their work by the personal instructions of Christ, and the extraordinary influences of the Holy Spirit. In numerous passages more or less peculiar to themselves, and in a manner perfectly natural and characteristic, the

two apostolical evangelists, Matthew and John, intimate and explain the important office with which they were invested. A large portion of the discourses addressed by Jesus to his apostles, both on their election, and on their first mission, and which are so much more fully reported by Matthew than in the other gospels, is occupied by declarations of the dignity and responsibility of their office, directions for their conduct, promises of divine assistance, and illustrations of the superiority of evangelical holiness over the degraded standard of religion and morality at that time generally adopted, and here termed—"the righteousness of the scribes and *Pharisees*,"—but by the apostle Paul,—“the righteousness of the law.” And, while the Jewish teachers are described as blind guides, corrupting their proselytes, and conducting their followers to ruin, the apostles are represented as scribes instructed for the kingdom of heaven, the keys of which were confided to their care, and wherein they were destined to sit on twelve thrones, judging the twelve tribes of Israel. The superior illumination which, in common with his brethren, Matthew had thus obtained respecting the relation between the Mosaic and Christian dispensations, the nature of the kingdom of God, the spirituality of the law, the plan of salvation, and, consequently, the true import of various passages in the Old Testament which were either not understood or mistaken by the Jewish hierarchy, is, accordingly, displayed in a prominent but unostentatious manner by this evangelist; as if to show that, however ignorant and incompetent he might originally have been, he had received from above all the ability, authority, and information which were necessary to render him a faithful and efficient apostle of the new covenant. Matt. i. 22, 23; ii. 14—18, 23 end; iii. 3; iv. 12—17; v.; vi.; viii. 10—12, 16, 17; ix. 35—38 end; x.; xii. 14—21; xiii. 10—17, 34, 35, 51, 52; xv. 12—20; xvi. 17—19; xviii. 18—20; xix. 27, 28; xxi. 4, 5, 43—45; xxvii. 9, 10; xxviii. 18—20 end.

Concerning John, the remaining apostolical evangelist, the testimony of the ancient Christian fathers is copious and uniform. By several of them he is distinctly described, as the son of Zebediah, the brother of James the greater, the disciple whom Jesus peculiarly loved, who reclined next to him at the last supper, and received from him, when on the cross, the charge of his bereaved and apparently widowed mother. He is acknowledged to have been the author of the gospel, epistles, and apocalypse, usually ascribed to him; in reference to which Jerome justly remarks that he sustained the triple character of prophet, apostle, and evangelist. His gospel is stated to have been composed after the three others, at the request of the Christians of Asia Minor, that is, of converted Gentiles, among whom he passed his latter days; and chiefly for the purpose of supplying deficiencies in the preceding accounts, and of refuting noxious heresies which at that time abounded. With this historical testimony the internal evidence of the books themselves perfectly coincides; since they are manifestly the production of one and the same writer, who in several parts of them is plainly intimated to have been the apostle John.

Before proceeding to trace the similarity of these books, it is, however, proper to observe that they exhibit three widely different, yet equally appropriate modes of style; which, for the sake of distinction, may be termed the narrative, the argumentative, and the mystical styles. The first is nearly confined to the gospel, and the third to the apocalypse; while the second pervades a large portion of the gospel, and almost the whole of the epistles. The narrative style of John is remarkable, even among the historical books of Scripture, for its perspicuity and vivacity. The several events are depicted in a manner singularly graphic and circumstantial, showing the author to have been an eye witness of the occurrences which he relates, yet without prolixity or redundancy. Like the personages of a drama, the parties concerned are, as far as possible, made to express their own thoughts and sentiments; the writer usually restricting himself to the province of noting the time, place, and other particulars necessary to the right understanding of the transactions described, and occasionally interposing a remark naturally suggested by the facts which he records. The argumentative style seems to have been borrowed from Christ himself, by whom, as well as by other religious teachers, it was often used, when the demonstration of important truths was pertinaciously resisted by ignorance, prejudice, or hostility. Assuming the character of mathematical exposition, it develops trains of close but simple reasoning, intermixed with axioms and definitions; and proceeds by slow but certain steps to distinct and unavoidable conclusions. The mystical style, which in some respects agrees with the narrative, of which it is, indeed, merely a variety, corresponds to that employed in other prophetic and visionary parts of Scripture, to an extent which implies that they were all dictated by the same Spirit. It evinces a mind, not only elevated by inspiration, but also improved by reflection and practice, and furnished in consequence with an affluence of words and ideas collected, as it were, from all quarters, to represent the vast and transcendent subjects of which it treats.

In comparing the several writings ascribed to the apostle John, these distinctions must be kept in view, more especially with regard to the apocalypse, the peculiar nature of which accounts for the peculiarity of its composition, and for its smaller analogy with the other books; although there is still sufficient resemblance among them to prove that they all proceeded from the same author. The fact will be established by collating from each a few passages, wherein a similarity of matter and style scarcely to be paralleled elsewhere seems to admit of no other conclusion. For this purpose it will be sufficient to compare the gospel alternately with the epistles and the apocalypse, on the principle that two objects which agree with a third, agree, also, with each other. The genuineness of the second and third epistles was at an early period disputed, and by some churches disallowed; but, independently of their identity of character, which will now in like manner be evinced, their very brevity and comparatively small importance are in favour of their canonical authority; since, had it not been well ascertained that

they were written by an apostle, their intrinsic value would scarcely have procured for them a place in the sacred volume.

COLLATION OF PASSAGES, SHOWING THE MUTUAL RESEMBLANCE OF THE THREE EPISTLES ATTRIBUTED TO THE APOSTLE JOHN.

FIRST EPISTLE OF JOHN.

IV. 1. Many false prophets have gone forth into the world. 2. By this ye know the Spirit of God. Every spirit which acknowledgeth Jesus Christ as having come in the flesh is from God; 3. and every spirit which doth not acknowledge Jesus is not from God. And this is the [spirit] of Antichrist, which ye have heard is to come, and [which] is even now already in the world.*

II. 22. Who is the liar but he who denieth that Jesus is the Christ? Such a one is the Antichrist, who denieth [both] the Father and the Son.

23. Whosoever denieth the Son holdeth not the Father. [He that acknowledgeth the Son holdeth the Father also.] Also John v. 22, 23; xii. 44, 45; xiii. 20.

SECOND EPISTLE OF JOHN.

1. The elder to the elect Cyria, and her children, whom I truly love.

4. I rejoiced greatly to find [some] of thy children walking in truth.

12. [Although I] have many things to write to you, I have not chosen [to communicate them] by paper and ink, for I hope to come to you, and to converse face to face, that our joy may be complete.

SECOND EPISTLE OF JOHN.

7. Many deceivers have gone forth into the world, who do not acknowledge Jesus Christ as having come in the flesh.

Such a one is the deceiver and the Antichrist.

9. Whosoever transgresseth, and continueth not in the doctrine of Christ, holdeth not God. He that continueth in the doctrine of Christ, such a one holdeth both the Father and the Son.

THIRD EPISTLE OF JOHN.

1. The elder to the beloved Caius, whom I truly love.

4. I have no greater joy than to hear that my children walk in truth.

13. I had many things to write, but do not choose to write to thee with pen and ink.

14. I hope, however, shortly to see thee, when we shall converse face to face.

COLLATION OF PASSAGES, SHOWING THE MUTUAL RESEMBLANCE OF THE GOSPEL AND EPISTLES ATTRIBUTED TO THE APOSTLE JOHN.

GOSPEL BY JOHN.

I. 1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. He was in the beginning with God.

4. In him was life, and the life was the light of men.

III. 11. I most truly tell thee that I say what I know, and testify what I have seen.

32. What he hath seen and heard that he testifieth.

EPISTLES OF JOHN.

1 John i. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have contemplated, and our hands have handled concerning the living Word: 2. For the life was manifested, and we saw [it,] and testify, and declare to you that eternal life which was with the Father, and was manifested [to us:]

3. That which we have seen and heard we declare [to you.]

* Several variations from the authorized version, observable in this and other passages, are derived from Griesbach's edition of the Greek Testament, in 2 vols. 8vo. Lond. 1809.

GOSPEL BY JOHN.

xxi. 24. This is the disciple that testified concerning these things, and wrote these things; and we know that his testimony is true.

(Also v. 32, and xix. 35.)

xv. 11. These things I have spoken to you, that my joy in you may continue, and [that] your joy may be complete.

(Also iii. 29; xvi. 24; and xvii. 13.)

xiv. 16. I will request the Father, and he will give you another advocate, to continue with you for ever.

i. 29, 36. Behold the lamb of God, which taketh away the sin of the world.

iii. 16. For God so loved the world as to give his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

17. For God sent his Son into the world, not to condemn the world, but that through him the world might be saved.

(Also i. 34.)

i. 26. I baptize with water; but in the midst of you standeth [one] whom ye know not 33. This is he that baptizeth with [the] Holy Spirit.

iii. 36. He that believeth on the Son hath eternal life; but he that rejecteth the Son shall not see life, but the wrath of God abideth on him.

xx. 31. These things have been written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life by his name.

(Also vi. 47.)

xvii. 3. This is eternal life; that they should know thee the only true God, and Jesus Christ whom thou hast sent.

xv. 18. If the world hate you, ye know that it hated me before you.

19. If ye were of the world, the world would have loved its own; but, because ye are not of the world, but I have chosen you out of the world, on this account the world hateth you.

(Also i. 10—13; viii. 44; xvi. 33; and xvii. 14.)

xiv. 15. If ye love me, keep my commandments.

EPISTLES OF JOHN.

3 John 12. [Honourable] testimony is rendered to Demetrius by all men, and by the truth itself; and we, also, bear testimony, and ye know that our testimony is true.

1 John i. 4. These things we write to you, that your joy may be complete.

(Also 2 John 12.)

ii. 1. If any one sin, we have a righteous advocate with the Father, [even] Jesus Christ.

2. And he is an atonement for our sins, and not for ours only, but for [those,] also, of the whole world.

iv. 9. By this was manifested the love of God towards us; that God sent his only begotten Son into the world, that we might live through him.

10. Herein is love; not that we loved God, but that he loved us, and sent his Son [as] an atonement for our sins.

(Also 14.)

v. 6. This is he that came by water and blood, [even] Jesus Christ; not with water only, but with water and blood; and the Spirit beareth testimony, because the Spirit is the truth.

12. He that hath the Son hath life: He that hath not the Son of God hath not life.

13. These things I have written to you, that ye may know that ye who believe on the name of the Son of God have eternal life.

20. We are in the true [God, even] in his Son, Jesus Christ. This is the true God, and eternal life.

iii. 13. Wonder not, my brethren, if the world hate you.

iv. 5. They are of the world. On this account they speak of the world, and the world heareth them.

(Also iii. 1, 10; and v. 4.)

ii. 3. By this we are assured that we know him, if we keep his commandments.

GOSPEL BY JOHN.

xiv. 21. He that hath my commandments and keepeth them, he it is that loveth me.

23. If a man love me, he will keep my word.

(Also xv. 10.)

xv. 12. This is my commandment, that ye love one another, [even] as I have loved you.

v. 24. I most truly tell you that he who heareth my word, and believeth him that sent me, hath passed from death to life.

xv. 13. None hath greater love than this, that a man should lay down his life for his friends.

i. 18. No one ever saw God. The only begotten Son, who is in the bosom of the Father, he hath made [him] known.

xiii. 34. A new commandment I give you, that ye should love one another, that, as I have loved you, ye also should love one another.

(Also 35; and viii. 42.)

i. 5. The light appeared in the darkness, but the darkness did not admit it.

9. The true light, which enlighteneth every man, was coming into the world.

xii. 35. Yet a little while the light is among you. Walk, while ye have the light, lest darkness come upon you. And he that walketh in darkness knoweth not whither he is going.

(Also 46; and iii. 19; viii. 12; ix. 5; xi. 9, 10.)

COLLATION OF PASSAGES, SHOWING THE MUTUAL RESEMBLANCE OF THE GOSPEL AND APOCALYPSE ATTRIBUTED TO THE APOSTLE JOHN.

GOSPEL BY JOHN.

i. 14. The Word became incarnate, and dwelt among us, full of grace and truth; and we beheld his glory, a glory as of the only begotten of the Father.

29, 36. Behold the lamb of God, which taketh away the sin of the world.

EPISTLES OF JOHN.

1 John v. 3. For, this is the love of God, that we keep his commandments.

2 John 6. This is love, that we walk according to his commandments. (Also 1 John ii. 5.)

1 John iii. 11. For, this is the message which ye have heard from the beginning, that we should love one another.

14. We know that we have passed from death to life, because we love the brethren.

16. Herein we perceive love, in that he laid down his life for us, and we ought to lay down [our] lives for the brethren.

iv. 12. No one ever beheld God. If we love one another, God dwelleth in us, and his love is completed in us.

ii. 7. [My] beloved [brethren,] it is not a new commandment that I write to you, but an old commandment which ye had from the beginning. 8. Again, a new commandment I write to you.

(Also iv. 11, 21; and 2 John 5.)

i. 5. God is light, and in him is no darkness at all.

ii. 8. The darkness is passing away, and the true light now appears.

11. He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he is going, because the darkness hath blinded his eyes.

(Also 9, 10; and i. 6, 7.)

APOCALYPSE OF JOHN.

xix. 12. His eyes [were] like a flame of fire, and on his head [were] many diadems. He bore a name inscribed which none knoweth but himself, 13. and [was] clad in a robe dipt in blood, and his name is called, The Word of God.

v. 6. And I saw in the midst of the throne a lamb standing, as [if it had been] slain, &c.

(Also 9; and xii. 11.)

GOSPEL BY JOHN

xix. 33. On coming to Jesus, as they saw that he was already dead, they did not break his legs; 34. but one of the soldiers pierced his side with a spear, and immediately there came forth blood and water.

37. Another scripture saith, "They shall look on [him] whom they pierced [to the heart]."

iii. 29. He that hath the bride is the bridegroom.

ii. 19. Jesus answered them, Destroy this temple, and in three days I will raise it up. 21. But he spake concerning the temple, his body.

xiv. 1. Let not your heart be disturbed: Trust in God, trust also in me. 2. In my Father's house are many mansions. Had it not [been so,] I would have told you. I go to prepare a place for you.

xx. 17. I ascend to my Father and your Father, to my God and your God.

xiv. 23. If a man love me, he will keep my word; and my Father will love him, and we will come to him, and make an abode with him.

(Also i. 9; and viii. 12.)

iv. 13. Whoso drinketh of this water will thirst again, 14. but whoso drinketh of the water which I shall give him will never thirst again; but the water which I shall give him will become within him a well of water, springing up to eternal life.

vii. 37. On the last day, the great [day] of the festival, Jesus stood, and proclaimed, saying, If any one thirst, let him come to me, and let him that believeth on me drink. 38. As the Scripture hath said, "Out of his belly shall flow rivers of living water."

vi. 48. I am the bread of life. 49. Your fathers ate the manna in the wilderness, and died. 50. This is the bread which cometh down from heaven, that any one may eat thereof, and not die.

(Also 31, 32, 58; and x. 2—4.)

APOCALYPSE OF JOHN.

i. 5. To him that loveth us, and washed us from our sins in his own blood, 6. [be] glory, &c.

7. Behold, he cometh with clouds, and every eye shall see him, and they, [also,] who pierced him.

xvi. 3. And the second angel emptied his bowl on the sea, and it became blood, like [that] of a corpse.

(Also vii. 14.)

xxi. 9. And one of the seven angels came and talked with me, saying, Come, [and] I will show thee the bride, the wife of the lamb.

22. And I saw not any temple therein, for the Lord God who ruleth over all and the lamb are its temple.

3. Behold, the tabernacle of God [is] with men, and he will dwell with them, and they will be his people, and God himself will be with them, [as] their God.

i. 5. To him that loveth us, 6. and hath made us a royal priesthood to his God and Father, to him [be] glory, &c.

iii. 20. Behold, I stand at the door and knock. If any man hear my voice, and open the door, I will enter in, and sup with him, and he [shall sup] with me.

(Also vii. 15; xxi. 23; and xxii. 5.)

vii. 16. They shall not hunger any more, nor thirst any more, neither shall the sun injure them, nor any heat; 17. for, the lamb that is in the midst of the throne will tend them, and lead them to living fountains of waters, and God will wipe away all tears from their eyes.

xxi. 6. To him that thirsteth I will freely give of the fountain of the water of life.

xxii. 17. The Spirit and the bride say, Come; and let him that heareth say Come; and let him that thirsteth come. Whosoever will, let him freely take the water of life.

ii. 7. To him that overcometh I will give to eat of the tree of life, which is in the paradise of God.

17. To him that overcometh I will give of the hidden manna.

(Also xiv. 4; and xxii. 1.)

It will probably be at once admitted that the coincidence, both of topics and of phraseology, displayed in these passages, is too extensive and specific to be ascribed to chance, to similarity of circumstance and occasion, or, indeed, to any other cause than the identity of the author, and of the subject. They contain numerous allusions to spiritual matters of great importance, generally expressed in figurative language; such as light and darkness, truth and falsehood, life and death, faith and love, communion with God and with the saints, &c. They treat largely of the attributes and relations of the Father, Son, and Spirit, the Word and Antichrist, the church and the world; and describe the Saviour in his various characters and offices; as the shepherd of his flock, the advocate of his people, the bridegroom of the church, the light of the earth, the true temple, the bread from heaven, the fountain of living waters, and, more especially, as the lamb of God which taketh away the sin of the world. Several of these representations are so singular in their nature, and so peculiar, at least in form and manner, to this portion of the New Testament, that, unless a charge of deliberate imitation, which for obvious reasons is inadmissible, could be successfully applied to them, they must necessarily be regarded as implying a common origin.

W. S.

London, Sept. 1837.

THE SCRIPTURE COSMOGONY, ILLUSTRATED AND CONFIRMED BY THE DISCOVERIES AND CONCLUSIONS OF GEOLOGY.

(Continued from page 573.)

THE account of the *fifth* day informs us of the creation of "moving creatures having life," "fowl," "great whales," and "living creatures that move," produced, all of them, it is said, by the waters, and, excepting the fowl, all living and multiplying there. As the designation of the different classes of animals here mentioned is, in the common version, rather vague, and, perhaps, not always quite correct, it may be well to endeavour to ascertain to what the different terms do, in reality, refer.

The word, which is translated "moving creatures," signifies, more strictly, creatures that are abundantly produced or multiplied, and was very aptly applied by the Hebrews to designate those smaller species of animals, both marine and terrestrial, which were then, as now, known to multiply their kind more rapidly than the larger creatures. In Genesis vii. 21, it is used to designate small land animals generally; in Leviticus xi. 29, it includes small terrestrial mammalia and a molluscous animal; and in the 10th verse of the same chapter, it distinguishes all the other tenants of the deep from fish, properly so called. As the term is made use of in the text now under consideration, in connection with the waters, it is probable that this last sense is the one here intended. And observations made in modern as well as in ancient times, strikingly illustrate

the propriety of the application of the term. "The number of small medusæ, in some parts of the Greenland seas, is so great, that in a cubic inch, taken up at random, there were no less than 64. In a cubic foot, this will amount to 110,592; and in a cubic mile, (and there can be no doubt of the water being charged with them to that extent,) the number is such, that allowing one person to count a million in a week, it would have required 80,000 persons, from the creation of the world, to complete the enumeration." Jameson's Journal, vol. ii. p. 12. And these animals are the first of whose existence any evidence is afforded by geology. Their shells and other exuvie are found in the very lowest transition strata, and are the first vestiges of animal organization. Dr. Buckland informs us, that fossil polyparies extend from the *earliest* transition rocks to the present seas, (See Bridgewater Treatise, vol. i. p. 447.) among which are animals called Trilobites, whose eyes, which are still in a state of preservation, are exactly analogous to those of the present existing species of crustacea, and thus prove a state of the globe, with regard to light, similar to that of subsequent periods; thus confirming the narration of the pre-existence of light, perhaps also that of the sun. (Ibid. 401.) De la Beche, in his Geological Manual, p. 424, says, that out of 547 species of animals found in one of the earliest divisions of the transition series, 545 are Zoophites, radiated animals, shell-fish, and molluscs, the remaining two are fish, properly so called. And he observes that, "it will be obvious that fleshy and gelatinous creatures, such as medusæ, and other animals of the like kind, might have abounded, as far as regards a scarcity of this substance. [He was speaking of carbonate of lime, of which the shells of crustaceous and testaceous animals are composed.] Hence it would be possible to have the seas swarming with these and similar animals, while testaceous creatures and others were comparatively rare. These remarks are merely intended to show that the scarcity of organic remains observed in the lowest part of the *grauwacké*, by no means proves a scarcity of animal life at the same period. Mere fleshy creatures may have existed in myriads, without a trace of them having been transmitted to us. Dr. Turner has suggested to me, that under this supposition of an abundance of medusæ, or of analogous animals among the early inhabitants of our globe, we may, perhaps, account for the bituminous nature of the earlier lime-stones, more particularly of the carboniferous strata, in which not a trace of solid organic remains can be observed; for the decomposition of a mass of such creatures would produce much bituminous matter, which may have entered largely into the composition of lime-stones then forming." p. 429. "Let the waters produce abundantly the abundantly produced creatures."

With regard to the "fowl which fly over the earth in the face of the heavens," it may be well to quote an observation of Professor Lyall's. "We might have anticipated," he says, "that the imbedding of the remains of birds in the new strata would be of very rare occurrence, for their powers of flight ensure them against perishing by numerous casualties to which quadrupeds are exposed during floods; and if they chance to be drowned, or to die when swimming

on the water, it will scarcely ever happen that they will be submerged so as to become preserved in sedimentary deposits. For in consequence of the hollow, tubular structure of their bones, and the quantity of their feathers, they are extremely light in proportion to their volume, so that when first killed they do not sink to the bottom like quadrupeds, but float on the surface until the carcase either rots away, or is devoured by predaceous animals."—*Principles of Geology*, Book iii. chap. 15. And accordingly there have been found throughout the whole series of strata, the bones of only about ten species of birds, one in the secondary, the rest in the tertiary division. But what would thus seem, by the very nature of the circumstances, necessarily defective, has been to a certain extent supplied in a novel and unlooked-for manner. "A discovery has recently been made in America, by Professor Hitchcock, of the footsteps of birds in the new red sand-stone of the valley of Connecticut, which he refers to at least seven species, all apparently waders, having very long legs, and of various dimensions, from the size of a snipe to twice the size of an ostrich." Buckland, Vol. i. p. 86. This sand-stone is one of the more recent strata in the transition series; and thus evidence is afforded which is already decisive, and which will, it is probable, be augmented by further investigation, of the existence of birds at, or immediately subsequent to, the era of the existence of marine animals.

The term "great whales" is introduced into our version from the Septuagint; and in order to ascertain how far this term is correct, we may refer to its derivation and to its use in other passages. Its literal signification is "large animals, having a doleful cry," and is by most Hebrew scholars understood of animals resembling the "crocodile," this word having a similar signification in the Greek language, and, as is well known to naturalists, the term is exceedingly descriptive of the voice and habits of such of these creatures as at the present time come under their notice. The word occurs in Exodus vii. 9, where it is translated "a serpent," without any apparent reason, as it might with greater probability be supposed to designate the crocodile; in Deut. xxxii. 33; Psalms lxxiv. 13, xci. 13, and cxlvi. 7; Isaiah xxvii. 1; and Jeremiah li. 34, in all which passages it is rendered "dragons," (a term which may be said, in the present state of our language, to be entirely without meaning,) and in all of which it is probable the crocodile, or some similar animal, was intended. In Ezekiel xxix. 3, the "dragon" is evidently the crocodile of the Nile, made use of as an appropriate emblem of the king of Egypt. In Job vii. 12, it is in the common version "a whale," but Parkhurst applies it to the crocodile, which, he says, was watched that it might not do mischief. But though this appears to be the ordinary signification, yet, in the undefined way of speaking of parts of natural history common, it is probable, among the Hebrews, as well as among other ancient nations, its import was doubtless of a more extended character, comprehending all the vast, and to them, perhaps, partly unknown, monsters of the deep; and this view of it is confirmed by Lamentations iv. 3, where it is evidently applied to the marine and amphibious mammalia.

Returning again to the physical records of past times, left imprinted by the hand of the Creator in the solid globe itself, we find, that "the peculiar feature in the population of the whole series of secondary strata, was the prevalence of numerous and gigantic forms of Saurian reptiles. Many of these were exclusively marine, others amphibious, others were terrestrial, ranging in savannahs and jungles clothed with a tropical vegetation, or basking on the margins of estuaries, lakes, and rivers. Even the air was tenanted by flying lizards under the *dragon* form of pterodactyles."—Buckland, Vol. i. p. 74. The remains of many of these singular animals are still in such excellent preservation as to afford the most unscientific observer palpable indications of their forms and habits; and in the ichthyosauri, plesiosauri, megalosauri, enalosauri, and others, found in our own national and other collections, there may without difficulty be recognised beings analogous to the "Thanninim" of the Hebrews. Associated with these, "in the midway regions of the secondary strata, are the earliest remains yet discovered of cetacea."—Buckland, Vol. i. p. 115; so that it would appear that *all* the monsters of the deep were really intended.

The term "creeping things" often included small terrestrial animals, (Lev. xi. 46,) and was also applied to the whole of the marine animal creation, "both small and great;" (Psalm civ. 25.) and as the passage now under consideration relates to the waters, the latter is probably the import of the term. This and the following particular, "the fowl," seem to be a recapitulation of what was before recorded, and includes every form of aquatic and aerial life generally, including of course the fishes, properly so called. Dr. Buckland informs us, that fish proper are found in the transition strata, (Vol. i. p. 115;) but the remains in the earlier formations "in general, have not been attempted to be classified."—Thomson's *Outlines of Geology*, &c. Vol. ii. p. 189.

The creations on the *sixth* day included the "living creature," "cattle," and "creeping thing of the earth." The "living creature" appears to point out the wild and ferocious class of animals, the carnivorous order of quadrupeds, as in Psalm l. 10, Genesis vii. 21, Leviticus xxv. 7, where they stand in antithesis to the "cattle," or tame herbivorous species, and they appear to enjoy a greater degree of life and activity. This last word included not merely domestic animals, as with us, but all the large, dull, and inoffensive beasts who live on vegetable food. (See Psalm cxlviii. 10.) The "creeping thing of the earth" designates not only insects, land crustacea, and reptiles, but also the smaller sorts of mammalia, as the mouse, weasel, ferret, and mole. (Leviticus xi. 21, 29, &c.)

(To be continued.)

THE REV. JOHN CLAYTON'S ANSWER TO THE EDITOR OF
THE CHRISTIAN OBSERVER.

The *Christian Observer* for April last contained one of its Reverend Editor's excursive and characteristic notes about the Evangelical Dissenters, "who have united with Romanists, infidels, Socinians, and radicals, to raze the foundations of the Church of England." To illustrate the extent to which this alliance has gone, he adduces some facts to show that even one of "the Claytons," "who, it was understood, kept aloof from the disgraceful coalitions of Hume-and-O'Connellite political dissenterism;" and who, it was supposed, "had refused to connect themselves with the ungodly conspiracy which has been set on foot for the demolition, by every species of agitation, fraudulent artifice, and political terrorism, of the established churches of these realms;" that one of this family, "men of sincere piety, sound sense, and christian moderation"—even the Rev. John Clayton, Jun., had engaged in certain transactions, about a certain candidate for a classical mastership in the City of London School, which proves that he too "can throw all his weight into the scale of Socinianism." On this affair Mr. Clayton wrote a brief letter, of little more than two pages, which was inserted in *The Christian Observer* for July, (pp. 429—431,) but to which the learned Editor added fourteen pages of notes, crowded as closely as brevity type will stand.

This specimen of literary mosaic is curious enough, set as it is with names and authorities of almost every hue! The laborious Editor could not expect to disburden his common-place-book of such a quantity of heavy matter, without supplying Mr. Clayton with some subjects for a rejoinder. Such was the case, and his answer was sent. Instead, however, of inserting it in *The Christian Observer* for August, there appeared a paragraph in *Answer to Correspondents*, from which it is enough for us to extract the following sentences, "In reply to the Rev. John Clayton, we should be very willing to insert a rectification and an apology, if we had made any false statement respecting him: but in matters of opinion, he has his and we have ours." Many of Mr. Clayton's friends and brethren, feeling that his rejoinder ought not to be so disposed of, requested that it might appear in our pages. An expression of that wish brought the article into our hands, with the following note from that gentleman:

To the Editor of the Congregational Magazine.

SIR,—I should not have even dreamed of attempting to obtrude on your pages my second letter to the Editor of the *Christian Observer*, if you had not kindly offered to give it a place in the *Congregational Magazine*. I hoped that, as the Rev. S. C. Wilks had invited and urged me to the controversy, he would have had the equity and candour, after having attacked me in fourteen pages of closely printed matter, to have published my definitive reply; but as he has declined to do so, I think it due to the cause of catholic Congregational Dissent, and also to myself, to give the following communication to the public. I send the document, which contains one or two paragraphs which I had suppressed when I transcribed it for the *Christian Observer*, but which I shall not now withhold. If you disapprove of its contents, will you do me the favour to return it, at your early convenience, by post, to Hackney.

I remain, Sir,

Yours respectfully and faithfully,

JOHN CLAYTON, JUN.

Hackney, August 21, 1837.

(To the Editor of the Christian Observer.)

SIR,—As you have devoted fourteen pages of your last number to strictures on a brief letter which I sent to you, reciting some facts at which one of your correspondents had expressed displeasure, may I ask the favour of you to indulge me once more with two or three of your columns, for the purpose of a little farther elucidation of a late transaction, at which you also have taken such strong offence. Permit me also to premise two things. The first relates to the "long-tried friend of orthodox Dissenters." Far be it from me to do injustice to any man. I am happy to read the description which you give of my accuser, and, presuming that it is an accurate delineation of his character, I will only say of it, "May it abide!" Yet I doubt not that you will concede, that a person who writes anonymously to represent another in an unfavourable light, must necessarily expose himself to a degree of suspicion. My next prefatory remark respects yourself, as the disseminator of the accusation. In replying to the contents of your lengthened remonstrance, you will excuse me if I state, that in some respects I shall not follow your example. I shall not even seem to engage in the invidious effort to place a father and son in hostile attitude, (though you are evidently unacquainted with my venerable parent's opinions in his ripe age,) nor to try and raise a division among christian brethren, who are united in their general principles, however they may differ as to the modes of their exhibition and diffusion. Neither shall I venture, especially in a controversy on religious subjects, even to play with the edge-tools of sarcasm or caustic phraseology, lest I should exasperate those whom I would only attempt to convince. Classed as I may be by you, or by your reviewing circle, among those sectaries who are either "kicking or to be kicked," I can truly affirm, that I feel no inclination thus offensively to lift up the heel against those who differ from me in opinion, and I am anxious so to discipline my spirit by the law of charity, that I may not deserve to be so contemptuously struck. If, however, I should happen to receive a scornful blow from any who are remarkable for their asinine or vicious propensities, I have not the slightest apprehension of sustaining real injury, whether the wantons be calceated or unshod.

Having already given you the correct statement of the circumstances relative to the part I took in reference to a recent election to the City of London School, it is unnecessary that I should repeat the detail. But there is one part of your comment on my procedure, which requires a faithful notice. You say, that "I avow, where politics are concerned, I prefer an Unitarian minister, though I dislike his creed, to an orthodox man who has the misfortune not to be a radical." I complain of this as a most inaccurate representation. I knew nothing of the politics of either of the candidates, and all I intended to express was, that the election had assumed a sort of political character, which, in my judgment, had nothing to do with the whole affair. Nor was I ever furnished with the

testimonials of any other candidate than those of the gentleman whom I recommended. To this day I have never seen those of the successful rival, nor have I been able to ascertain that he underwent any examination as to his religious opinions, though I take it for granted that the Committee were satisfied with both, and therefore appointed him to the mastership. Your "Remarks" have not broken down or removed those fences which were set up, and which I described, by which I considered that all injurious influence of the defeated candidate's supposed theological creed, must be effectually prevented. Allow me, before I dismiss this topic, to add, that the mere fact of a subscription to articles of faith, would have afforded no absolute security to the Committee, of the soundness of the successful instructor's creed. Do you not know many among the higher and humbler orders of clergymen, who have subscribed, professedly *ex animo*, the Thirty-nine Articles, and who have denied the essential truths they contain, both from the pulpit and the press? If your memory cannot easily recal their names and publications, I could easily supply them, but that I cautiously abstain from doing so, to avoid the aspect and air of personality. And extensively acquainted as you are with the state of your religious communion, is it not also a fact, that the holy ordinance of the Eucharist is habitually administered by clerical hands, to numbers who are known to entertain sentiments and to display practices at complete variance with the grand doctrines and prominent principles of our common Christianity? You have quoted several proverbial phrases on your pages. Forgive me, if I remind you of a plebeian adage, "Those who live in glass houses should not throw stones."

Pardon me also, if, as I proceed to notice your "Remarks," I presume to state, that you err in your supposition of the discrepancy subsisting between the elder and the modern nonconformists on the subject of church government. I will furnish you with extracts from the two eminent men of former days, of whom you made honourable mention. It is true Dr. Watts expresses himself in a note, as you describe, but you have not given the whole of it. It is as follows. "I do not by any means here pretend to vindicate the refusal of tithes and dues to the church in our nation, for they are to be considered as a civil or national law or incumbrance, belonging to every piece of land or house, bought or rented, and so appointed by our laws; and therefore every man knowingly buys or hires his land or house with this incumbrance fixed on it, and belonging to those whom the state appoints to receive and possess it. But," (and this you have omitted,) "in the first fixing or erecting a civil government, of which I am speaking throughout this Essay, one would not choose to have such laws made, or such taxes and incumbrances established at first, which would afford any colour or occasion for such a refusal or disobedience, in times to come, as may arise from real scruples of conscience." From the latter part of this note it is plain, that however it be considered as our duty to submit to such arrange-

ments, while they form a part of the law of the land, yet we deem them in many respects undesirable, and believe that we are justified in employing constitutional measures to secure exemption from taxes which we conceive to be impolitic and unjust. If you had looked a little higher up the page of the good Doctor's Essay, you would have found the subjoined sentence—"I cannot see any sufficient reason why a state should appoint the peculiarities of any revealed religion, or the special rites and ceremonies of any particular worshippers, or the men who celebrate them, to be supported at the public charge. For these peculiarities are not necessary to the preservation of a state, nor to the common outward civil welfare of the people; and I think the power of the magistrate proceeds no further," &c. &c.

I could multiply similar quotations, but will content myself with adding one from the pen of the learned and candid Dr. Doddridge. Commenting on the history of Gallio, as narrated in the book of the Acts, he thus writes, in his "Improvement" of the 18th chapter. "The tumultuous rage of the Jews is nothing surprising, for we have been accustomed often to read of it; but the prudence and moderation of Gallio are truly amiable. That wise Roman well knew the extent of his office as a magistrate, and was aware that it gave him no title, no pretence, to dictate in matters of conscience, or to restrain men's religious liberties, so long as they abstained from injustice and mischievous licentiousness, by which the public peace might be disturbed, and the rights of society invaded. May God give to all the magistrates of the earth such a spirit, and the gospel, under the influences of divine grace, will soon become an universal religion, and show the world how little need it has of being supported by civil penalties, to which those are generally most ready to have recourse, who, like these Jews, are confounded by fair argument." Now, it is perfectly immaterial to the point in hand, whether I entertain these opinions to their full extent or not; but I merely supply the paragraphs to show, that there is no opposition between the main sentiments of Dissenters of the old and new school; and I need not do more than remind you that these were the opinions of the late Robert Hall, and are those of Dr. Pye Smith, whose names you introduce, as exhibited in the works of the former, and in the late correspondence of the latter with Professor Lee.

You still endeavour to throw serious blame on some of us, because we do not enter into the arena of public controversy, on a few of the passing topics of the day. It is because we judge that the opposing parties have put inferior subjects quite out of their proper level. It is because we have seen how such movements have tended to dim the bright lustre of their Christian profession, to impair their devotional spirit, to bring them into unsuitable associations, and to impede their usefulness by a diversion of their energies from more important objects. It is because we wish to be, what you accuse our body of not being, "the quiet in the land," and which, I contend, notwithstanding your representations, is the true portrait of the grand bulk of our nonconformist community. Here and there you

may find men (and in what section are they not found?) of restless temperament, of fiery temper, of an ambitious turn, or who have been galled by some act of clerical oppression, who have flamed out into vehement addresses and appeals, but the mass is of a very different character. In my earlier days, I recollect dining with the late Earl of Buchan, who showed me an autograph letter of the eloquent Burke, and in which, as nearly as I can recollect, were the following observations. "Loud noise and ostentatious publicity are no conclusive proofs, of solid worth, or real importance. One afternoon I was passing over an extensive farm, and heard some ten or twelve querulous rooks and jackdaws, cawing in a high tree. At first I should have imagined that they were the principal inhabitants of the field; but I cast my eye over its verdant space, and there I saw a large herd of noble oxen, browsing and reposing in silence—the ornament of the mead, and the support and strength of the surrounding population." It is bad policy, on your part, to goad and drive these moderate and quiescent persons, for you may provoke them to turn again, and rend, and trample on the more vulnerable parts of your system, which may endanger all the rest.

It is truly painful to speak or write of myself, but your attack is so completely personal, (having mentioned my name more than fifty times in the space of a few pages,) that I am compelled to say, as one of my betters did on a memorable occasion, "Bear with me in my folly," if I venture to advance any thing in support of my just claims. You say, that you are "sorry to relinquish hopes" of me. I take leave to ask you, on what grounds am I to be thus abandoned? Do I cease to preach Christ and him crucified, as the basis of a sinner's hope, or to enforce good will towards men, or to urge the necessity of practical holiness? Do I not continue to conduct my extensive pastorate in the most peaceable spirit towards all surrounding denominations? Am I not still a subscribing supporter of the majority of those humane and religious institutions, which aim at promoting the inferior and superior interests of man? Have I not been, without pompous professions, a steadily loyal subject ever since the commencement of my public career? Am I not in habitual and friendly intercourse with my ministerial brethren of every Christian party? Cannot thousands of my fellow citizens, who have long known my manner of life and conversation, attest the facts which these interrogatories imply? Nay, more, associated as we have been in a valuable religious society for many years, I appeal to you, Sir, whether you do not know, that the aspect in which you have endeavoured to exhibit me to the public, is both incorrect and unfair? But if you expect me to "step forward" as the apologist of that which I deem wrong in the spirit and proceedings of your own, or any other body of professing Christians, then you may "give up all hopes" of me, and consider me as irretrievably lost.

You coerce me to approach a little closer to yourself, with respect to your own demeanor to the church, of which you are a minister. Have I ever said or written any thing against the Establishment, a thousandth part so keen and violent as you have done? In your

strictures on me, you thrust a side wound at her, for supposed indifference to your temporal welfare, and with seeming ingratitude, you criminate her as your "Dry nurse," who has yielded you no nutritive supplies. I have it also in my power to quote many passages from the pages of the Christian Observer, upon the alleged misconduct of the managers and members of your venerable Hierarchy; but I will only furnish one to your recollection, which, in my judgment, contains a more severe and indignant censure on the management of your church, than is to be found in almost any of the writings of the most rigid Independents.

"With respect to the evils resulting from the present administration of patronage, it is impossible to speak in terms of too great regret. We quoted in our last number some remarks of Mr. Southey, which in principle apply as much to the state of the church now as ever they did. *It is not even pretended, in ninety-nine cases out of a hundred, that either a private or an official patron seriously sets himself to look out for the person best qualified for an appointment; it is quite sufficient that the friend whom he wishes to oblige is not legally or scandalously incompetent. Mr. Simeon, we know, and a few other individuals, have been accused of the atrocious crime of expending large sums of money in purchasing advowsons, for the sole object of nominating to the incumbency the best men they could find, without any tie of relationship, or private interest, or friendship. But no one pretends that such crimes are common. The auctioneers who daily knock down advowsons to the best bidder, never suspect that they are bought upon such Utopian principles. It is enough that the purchaser has a son, a nephew, a friend, whom he wishes to provide for, and who is not disqualified for holding the preferment. And so also in the case of public and official patrons.*"

The same writer adds, "*We have not a shadow of doubt that the system which he (Lord Eldon) and others like minded pursued, was most mischievous to the cause of true piety, and the spiritual interests of the Church of England. His lordship, it is said, never failed to enquire very carefully whether the party recommended to him had the misfortune to be a Calvinist or Methodist, or any other strange animal; but did his lordship and others always ask, all other things being to their mind, whether he was a careless shepherd, a clerical sportsman, a non-resident pluralist, or perhaps a man of no theological information whatever, except so far as to compose or copy a tirade against bible societies and evangelicals. We wish that ecclesiastical patrons of all classes could be better instructed than too many of them are, not only respecting the duty of acting conscientiously, but also of guiding their conscience by a scripturally enlightened understanding. We have so often urged this subject in detail, and particularly in reviewing the chapters No. v. and vi. of Dr. Chalmers' Christian and Civic Economy, in our volume for 1821, that we forbear dwelling upon it at present; but we earnestly wish that all patrons, especially official patrons, would peruse those admirable chapters of Dr. Chalmers' work; more especially as the high esteem which that pious, zealous, and*

eloquent writer, at this moment enjoys in the Church of England, on account of his Defence of National Ecclesiastical Establishments, may perhaps honey the edges of a cup which contains to many a somewhat bitter draught: for the object of the dissertation is to show that *the doctrines which it has been for a century past the practice of too many persons of influence to denounce* as irrational, fanatical, anti-church, anti-moral, anti-scholarlike, and most ungentlemanly, are the doctrines of holy writ, and are pre-eminently suited to the wants of mankind, and calculated to promote the spiritual welfare of individuals and the best interests of nations. Dr. Chalmers clearly shows, that official patrons in particular, *have acted most ruinously, not only as concerns the cause of true religion, and the salvation of the souls of men, but in reference also to the peace and order of the land, and the external interests of the Established Church.*"

On re-perusing this, and several similar passages, I almost involuntarily exclaimed, "*Ιατρὲ θεραπεύσον σεαυτὸν.*"

It is the fashion of some, in these times which pass over us, to put themselves first, without any very clear call, as the conspicuous champions of particular divisions of the Christian church. I have read their declamations and harangues in different parts of the country, and whatever be their merit or demerit, I feel compelled to say, that they have any thing but a tendency to settle the controversies, of which they profess to attempt the decision. They are of an irritating character. They blend too much of a political spirit—the spirit of the world—with religious proceedings, and the contending parties seem more anxious for victory and for the popular plaudit, than for the triumph of holy truth. They also widen the breach already made by the Great Invisible Divider, among the several denominations of Christians. Is it necessary, moreover, when we rise on a platform of a Catholic religious character, to open our addresses with a proclamation that we belong to "an ascendant party," or that we are the renowned abettors of the "voluntary principle," as a sort of *beau ideal* of ecclesiastical perfection? I would rather that the excellency of my principles should be seen in their happy influence on my character, and on those of their adherents, and that their course and movement should resemble that of the river, which proves the salutary virtue of its streams, by the beauty of the banks which it adorns, and by the fertility of the country through which its confluent waters roll.

I have too long studied the character and influence, as well as counted the cost of moderation, to be roused by the war-hoop of irritated disputants on the forms of religion. I am quite prepared to pay the discount of being smitten on both cheeks, by the ultraists of antagonist parties, and to take the advice of a venerable minister of religion, with whom I believe you were acquainted, who said to me, on a certain occasion, "In your public life, you will meet with many angry sparks: never take a pair of bellows to blow them into a flame, but set your foot on them, and proceed steadily in your important ministerial avocation." To be grouped with "the Furies" not fabulous, forms no part of my ambition.

I entertain, Sir, but little hope of the happy adjustment of those divisions which subsist among Christians, from the pugnacious encounters, by which the minds of multitudes, in these days of excitement, are agitated and inflamed. They appear to me to form an order of means, which the Spirit of God will not honour in the church. It is a holy force of which he is the author, and with which he connects the victorious energies of his grace; and while he leaves the roaring tempests of human passion to expend themselves with ineffectual fury, he breathes his gentle influences on the calm yet vigorous exercises of those sacred principles, which glow in the hearts and guide the zealous efforts of the renewed. When, under his tuition, the tribes of Ephraim and Judah shall cease to vex one another, and shall have learned to hold their preferences with perfect charity towards those who dissent from them, especially on the externals of Christianity, and heartily to combine their instrumental agencies against the acknowledged foes of God and man, then the beautiful descriptions of ancient prophecy which pourtray the glories of the latter day shall be realized; when the thorn and the briar shall give place to the fir and the myrtle-tree; then, the world shall become a theatre of truth, holiness, and peace, and shall reach a near resemblance to that heaven, to which we profess to aspire.

As you have pressed me into this controversy, I rely on your justice and candour to give these lines an early insertion in your *Miscellany*, and have the honour to remain, Sir,

Your's respectfully and faithfully,

JOHN CLAYTON, Jun.

Poultry Chapel House, July 20, 1837.

TREASURY OF SCRIPTURE.

THE language of Christ in Matt. xiii. 44, phrases the subject of religion, and thence the truth and testimony of his word—as a “treasure,” or treasury. It is, indeed, a “treasure” of knowledge and blessings, “hidden” beneath the mere surface-view of ordinary contemplation. That may emphatically be styled “the truth” of the ancients, that “lies in a well,” and nothing but the machinery of patient research and extended investigation can draw it up for the general enjoyment.

Is it not lamentably true, that the friends of the Bible have been too generally content with the knowledge of its surface doctrines, and principles? There are those truths which we have only to stoop for in order to possess. They are made so obvious, and placed so near, not as a premium to indolence, but in accommodation to our moral incuriousness and necessities—not as a dispensation from diligent inquiry and personal exploring, but as an allurements to that very exercise, wherever it can be performed, and perhaps to render it unnecessary, where it cannot be accomplished.

The man's treatment of the “hidden treasure” was applauded by Christ, and his purchase of “the field” entire was doubtless to make

himself master of all its treasures. While digging for coins and jewels concealed below the surface, he might unexpectedly happen on a vein of precious ore, and be more than compensated for all his trouble. Now, hitherto, what has been our treatment of the Sacred Scriptures? Have we done much more than estimate or classify the bare surface beauties and truths of revelation, or enriched ourselves with the most commonly accessible treasures of this hallowed book? But, let the "shaft," which is already begun, be sunk deep enough, or the "grand level" be carried onward, and the mine be efficiently wrought, and the discovery of many a rich and precious lode will demonstrate, that the great globe itself is not more interlaced with golden veins, and filled with invaluable treasures, than is "the field" of inspired truth, the storehouse of the "unsearchable riches of Christ."*

By the way, this last citation of the Apostle's language, from Eph. iii. 8, is entitled to more than a passing notice, for there is much more in the strength and significancy of the original than meets the ear in a translation. The "unsearchable," ἀνεξεύρετον, from *a* not, *εξ* out of, *εὕρος* a footstep) may possibly intimate, not only "the untraceable," exceeding all the efforts of investigation, but also the unbeaten track, the untraced footsteps of ordinary minds! Expositors of the divine word should be "mighty and eloquent in the Scriptures," approving themselves like the "scribe instructed to the kingdom of heaven," who is compared to "a householder, bringing forth out of his treasure *new* and old." The "*new*" stands first as of leading importance; and why ought there not to be the praiseworthy ambition of "pressing on towards perfection?" After all the discoveries and success of former ages, with the entire accumulated "wisdom of our ancestors," it is true to the very letter, that here are researches yet to be made within this "field," even where "a footstep cannot be traced." Well did Solomon say, Prov. iii. 13.

"Happy is the man who *findeth* wisdom,
Even the man who *draweth out* understanding:"

for so are these emphatic terms to be observed, as will occur to the attentive reader of the Hebrew. And with the mighty, moral machinery of these our times, what results may not be anticipated? With the rapid, brilliant improvements of the age, is there too much to hope for in the promptitude, extension, and splendour of coming achievements?

Assuredly it is not befitting the friends of truth and piety to be "behind in any gift;" and hail we should, with grateful feeling, every movement of these "spiritual stirring times," for the "diffusion of knowledge;" nor allow even a suspicion of our due regard for that book, which so emphatically declares, "many shall run to and fro, and knowledge shall be increased."

A CUMBRIAN.

* See this thought illustrated in Mr. Harris's original and powerful book, "The Great Teacher."

THE REV. WILLIAM WARD ON THE CALUMNIES OF A
COUNTRY CLERGYMAN.*(To the Editor.)*

SIR,—I have often regretted that pious Churchmen, unacquainted with Dissenters, are so imposed upon by books on the evils of Dissent, published by clergymen. A flagrant proof of this danger appears in a work lately published by Messrs. Seeley, entitled, “The practical Evils of Dissent, as exhibited in the Experience of a country Clergyman.” Stowmarket is evidently the place intended, and its history and circumstances during the past thirty years are the subject of the book; but more astounding falsehoods, gross calumnies, and malevolent insinuations, are seldom contained within so small a volume. We are charged with aiming to seize on the church—to overturn the government—making infidels—confining our religion to the Sabbath—having none in our six days’ occupations—being of all worldlings the most worldly—very ignorant—adverse to knowledge, &c. Any person acquainted with Stowmarket will read the book with astonishment, and mourn for the spirit that dictated it. The attack is most unprovoked, for the Dissenters and members of the Established Church have here long lived peaceably together. We have not agitated the church-rate question, but have subscribed liberally to improvements connected with the parish church. The precedency has always been given to the clergyman, and the Dissenters are not radicals in politics. In contrast with the clergyman’s accusations, I would humbly and gratefully state the religious and moral change in this place. Forty years ago there was one place of worship besides the parish church, and the average attendance on public worship, in both places, seldom exceeded 250. There are now between 2000 and 3000 attendants on public worship every day, at the four places of worship; 1000 children in the town and district are now taught every Sabbath, besides those in the national schools, instead of the former total destitution of instruction. No religious or charitable institutions existed, but, for some years past, several hundred pounds have been annually contributed for these purposes. The town was notorious for drunkenness and profligacy, and called the sink of Suffolk, but is now as moral and industrious as most towns, and blessed with consequent prosperity. The Dissenters labour disinterestedly and zealously to promote the temporal and eternal welfare of the surrounding population, yet abhorring the spirit of proselytism. This clergyman says, “Independent Dissent has for thirty years had it all its own way; the voluntary principle fully developed and acted out.” And what would he have? Have they not worked well? What can a sincere Christian wish more but increased exertion and success in the same way?

We wish all who know us to see this specimen of the manner in which pious church people are misled by some of the clergy; yet

efforts like this to cause disunion and animosity, are being made, more or less, in most parts of England.*

W. WARD.

Stowmarket, Sept. 14, 1837.

* We have the book to which Mr. Ward refers, but possess no means of confirming his opinion, that its descriptive parts were intended to pourtray the Dissenters of Stowmarket. Strong as are some of the expressions which our excellent correspondent employs, respecting that anonymous publication, we are compelled to own, with the work before us, that they may be easily sustained. For instance, there is a section on "*The hypocrisy in the Union on special occasions, amongst ministers of different denominations*;" in which the writer remarks:

"Our situation is most painful. It is not the weightless shadow of Socinian money, or membership with the Bible Society, that affects or alarms us. But it is the *pointed falsehood* put forth before a meeting in the Dissenting enemy of the church, calling the churchman brother, and the latter, as chairman, assisting in shifting the scene. This cannot last much longer. *The situation is much too dishonest for honest men. Dissenters may endure its repetition, because this apparent union is most useful to their cause.* But the time will come, if their intentions are *not again chained up*, in which it will be necessary to dissolve this now dishonourable connection, and direct our subscriptions and exertions into a Bible Society for the church. May the Great Head of the church avert that day—and yet, in His wisdom, that which seems at first a calamity, may in its operation be found a positive gain to His great cause, and a larger measure of good."—p. 74.

What is the plain sense of this passage? That the Dissenting minister is to be marked as an enemy to the church, that he is a liar and a hypocrite, when he calls a churchman brother! That no honest man in his circumstance would do it; but that with Dissenters truth and honour are quite inferior considerations to the furtherance of their party objects!! Well did our divine Master say, "Ye know not what manner of spirit ye are of." It is a happy circumstance, that all the clerical members of the Bible Society are not of the same temper. Such men should listen to the words and imbibe the sentiments of the venerable Bishop of Chichester, (Dr. Otter,) which were so wisely and so kindly spoken, at the close of the last annual meeting, at Exeter Hall.

"Whatever differences," said the Bishop, "may have existed, or do exist, in the political world—whatever resentments may exist in many minds at this very moment, or excitements, I should rather say—for I hope resentment there is none; but, whatever excitements there may be, there would have been many more, but for this Society. And why then, I ask, should the Society cease to operate, in the same manner that it has done? I see no reason: and my opinion is, that, instead of the Society's having any thing to dread from these excitements, the excitements themselves will be exceedingly softened, and the bad effects of them much diminished, by the very sense which we all entertain of that love which we ought to bear to each other—of that legacy which the Saviour bequeathed to His Disciples—and of that mark which He has impressed on us—the mark of Christian peace and love. I trust, therefore, my Christian friends, that you will not be satisfied—I speak to Churchmen as well as to Dissenters—with divesting your minds, in this place, of all irritable feelings with respect to the questions of which I speak; but that, when you go away, you will determine, in your own hearts, that your co-operation in this noble christian work shall be the means of softening feelings, which might otherwise have arisen in your minds, of an exciting kind, and preventing them from having any effect on that peace of society around you, which is of so much importance to every good work and every good feeling—but particularly to the success of that

Society which we are now met to advocate and support. With this wish—I would advise you to depart, and let us close the Meeting with this prayer.”

While the increased sectarian feeling which many of the clergy display is to be pitied and deplored, it may be easily explained. They witness, for the first time, their ecclesiastical monopoly invaded, and their church ascendancy impugned. They imagine that these are “but the beginning of sorrows.” Their fears are confirmed by the dishonest labours of a large portion of the Conservative Church Press, which periodically feeds their appetite for alarm with abundant provision.

At clerical meetings too much fear is excited, and prejudice confirmed, by the frequent repetition of unfounded or much-exaggerated stories of the sayings and doings of “the political dissenters.” We fear that but a small body of the clergy or laity of the Church of England adopt the manly christian course of reading for themselves the publications of the dissenting press.

Even the Editor of *The Christian Observer*, who undertakes to expound to his confiding readers “the present temper of the Dissenters,” avows his ignorance of the Nonconformist journals. “We are informed (for we have never read or seen a line of the articles alluded to,) that the Editor of this publication has been made the object of much personal virulence and abuse in *Patriots* and *Congregational Magazines*, and other ultra-liberal evangelical dissenting periodical works, for the opinion, which we have so often expressed, that there is no resting-place between a national church establishment and national atheism; that the late Marriage Bill is of necessity atheistic, since the slightest allusion to a God to consecrate the nuptial tie was considered an infringement on the rights of conscience,” &c.—*Christ. Observ. April*, p. 233.

Now it is true that these statements of the *Christian Observer* were controverted, though, we trust, without “personal virulence and abuse,” in the Supplement of this Magazine for the last year, and which, we will venture to say, the Editor of the *Observer* ought to have read before he renewed his charge about atheism, &c. But it appears that that attempt to inform him on some questions of fact, and to reason with him on some truths of Scripture, was quite abortive, for he never read or saw a line of the articles alluded to, and yet, with marvellous simplicity, adds, “we are not aware that any Dissenter has endeavoured to enlighten our ignorance,” &c. ! Some slanderer told him that he was personally assailed and abused in our pages: but he, possessing a most serene temperament, and, as it would seem, a most incurious mind, has not taken the trouble to inform himself about this shocking out-break of our dissenting temper, but goes on repeating refuted arguments and false accusations, as if they had never been answered or explained. The other day, he charged evangelical dissenters with “admitting Arians and Socinians into their pulpits.” In our Number for August we entreated him, if he has evidence of that fact, to produce it; but such appeals to the Reverend Editor are vain, if he will not read a line of the articles which are thus addressed to his notice. Here, then, is one of the causes of the prejudices which exist amongst evangelical churchmen at the present time. Their oracle and guide imposes upon himself a voluntary ignorance; he cannot trouble himself with our periodical journals and official publications, and yet undertakes to expound our opinions, and censure our conduct! Such a course is alike opposed to the ordinary principles of public justice, and to the higher dictates of christian charity. The defence of the accused is regarded, even by worldly men, as indispensable to a righteous view of the case before them; but churchmen of the *Observer*’s school would at once resign the helpless dissenters to the summary processes of “Lynch law” and visit us with all the penalties of transgression before the proofs of our guilt are produced.

This, however, cannot last long; and, in the mean time, we hope that evangelical dissenters will preserve their tempers towards their excited brethren of the established church, and emulate the spirit of Calvin, who, when reviled by Luther, said, “Though he call me a devil, I will still call him a saint.”

AMERICAN POETRY.

THE PASTOR'S GRAVE.

THE grave hath many a jewel rare
Beneath the cypress tree,
But Death ne'er placed a casket there
More loved or wept than he.

I love to stand beside that mound,
On some calm Sabbath night,
And muse awhile—'tis sacred ground,
With heavenly things in sight!

The sunset lingers on its way,
To deck that simple stone,
While friends about the churchyard
stray
To think of him that's gone.

And children lightly tread the spot,
In summer beauty dress'd,
As if their footsteps ne'er forgot
Whose ashes there they press'd.

Fit resting from life's weary scene,
Sweetly in peace he slumbers now,
"A gem of purest ray serene,"
With God's own signet on his brow.

F.

OUR BRETHREN.

Hast thou a brother unreclaimed—
A sister yet in sin—
Who, though they listen to the truth,
Feel not its power within?
Oh, pray for them!—pray day and
night,
That they may yet discern aright.

Thou answerest:
"All my father's house
Are servants of the Lord;
They bless the Father for his Son,
And reverence the Word."
Are *all* thy Father's house, O youth,
Humble adorers of the truth?

Nay, nay; I tell thee they are not.
"O yes, they are!" What! *ALL*?
Whom dost thou, then, thy brethren term?
And whom thy Father call?
God is the sire of *all men* named;
Say, are thy brethren *all* reclaimed?

JOHN C. MOSSIE.

THE CHILD AND BUTTERFLY.

I met, between the April showers,
A little sportive child—
The merriest being 'mid the flowers
Where she was playing wild.

No kerchief screened her from the sun,
Her neck was white and bare,
Except around it loosely hung
The ringlets of her hair.

There was a gladness in her air,
A laughter in her eye;
Her eager hands went here and there,
As she was racing by.

Whither so fast, my little one?
She made me no reply,
But, chattering to herself, ran on
To catch the butterfly.

The fluttering beauty soon she caught;
Its wings her quick breath fann'd;
A moment more, and all she sought
Lay lifeless in her hand!

So giddy youth for pleasures run—
Through anxious hopes and fears—
Which ever leave them, soon as won,
To their regrets and tears.

R E V I E W.

The Christian Correspondent: Letters, private and confidential, by eminent Persons of both Sexes, exemplifying the Fruits of Holy Living, and the Blessedness of Holy Dying. With a preliminary Essay, by James Montgomery, Esq. 3 Vols. Ball: London.

IF the *post* is one of our choicest and most precious public accommodations, or rather literally a great social blessing, so also the sentiments and emotions it conveys so safely and so sacredly from friend to friend, from heart to heart, are to be accounted among the fairest and richest fruits of intellect, affection, and piety. Letters of friendship, and pre-eminently of christian friendship, are valuable beyond all other productions of the pen or of the press, because they embody more of the heart, and imply an interest between the writer and the reader, which can exist between no other writer and reader. Who does not lay down the most enchanting poem, or the most instructive treatise, the moment he recognizes the superscription of the well-known hand; or pause in his most serious studies, or his most urgent business, even in the expectation of the possible entrance of such a welcome messenger, as soon as he hears the characteristic thundering of the man of letters at his portal. It may be true that this interest cannot attach to published letters: they are not written to ourselves; and the writers were perchance no friends of ours. But still all that interest remains which may be, and must be, associated with this peculiar kind of composition. This *thinking aloud* comes to our own ear, though not the one ear for which it was originally intended, with a simplicity of heartfelt love, and a freedom from the *dress* of mere writing, and a relaxation from the cold formality of order and of argument, which imparts to it a charm all its own. It would not be easy, nor is it necessary, to describe or explain why it should be so: it is enough that it is universally felt by cultivated minds, perhaps by all minds, to be so; and it is sufficient for him who wishes to philosophize upon the fact, or at least it ought to be, to allege that it is more natural. We see the mind in its less studied, less artificial, and laboured movements. It is especially in the warm, unconstrained, unlimited expression of emotion, or of sentiment, as associated with some kind of emotion, that the chief fascination of this kind of writing consists. We see human hearts, or at least the best parts of them, in letters: and this is always pleasing. Sympathy is set agoing. We then come into the place of the friend addressed. The language of the heart is a universal language, quite independent of all other language. We understand it better than any other, because all mankind are more alike in their affections, than in their sentiments, their reasoning powers, or their acquirements.

If our readers coincide at all in views and feeling with ourselves, they will find the *Christian Correspondent* to be one of the most delightful publications that the press has recently produced. It is a rare collection of sparkling gems, or rather a splendid and fragrant assemblage of the most lovely flowers, culled with care and tastefully bound together. Or, still to vary the metaphor, that we may supply a better description of the work, we should compare it to an ample flower-garden, divided into its separate parterres, in which are gathered the choicest specimens of all that is curious, beautiful, and fragrant; and where each seems still blooming on its native stem, and to partake of the character of an *everlasting* being embalmed in its own living lustre, and endowed with imperishable sweetness. We walk at large amidst a paradisaical garden of all that is refreshing in friendship and lovely in Christianity.

Mr. Montgomery has beautifully observed, in his Preliminary Essay—

“ In letter-writing, when the heart is earnestly engaged, the first thoughts in the first words are usually the best; for it is thoughts, not words, that are to be communicated; and meaning, not manner, which is mainly to be aimed at. The ideas that rise, and thicken as they rise, in a mind full and overflowing with its subject, voluntarily embody themselves in language the most easy and appropriate; yet are they so delicate and evanescent, that unless caught in their first forms, they soon lose their character and distinctness, blend with each other, and from being strikingly simple in succession, become inextricably complex in association, on account of their multiplicity and affinity. The thoughts that occur in letter-writing will not stay to be questioned; they must be taken at their word, or instantly dismissed. They are like odours from ‘a bank of violets;’—a breath—and away. He that would revel in the fragrance by scenting it hard and long, will feel that its deliciousness has eluded him; he may taste it again and again for a moment, but he might as well attempt to catch the rainbow, and hold it, as linger to inhale and detain the subtle and volatile sweetness. He who once hesitates amidst the flow of first feelings and their spontaneous expression, becomes unawares bewildered; and must either resolutely disengage himself by darting right forward through the throng of materials, to recover the freedom of his pen, or he must patiently select, arrange, and array them, as in a premeditated exercise of his mind, or a given theme.”—pp. iv. v.

The task which devolves upon us is simply to bring these volumes before the attention of our readers, and afford them two or three specimens of their contents. There are only two points on which our readers will expect us to express any opinion, and these we may dispatch in a very few words: they are the composition of the *preliminary* essay, and the manner in which the selection itself has been made. On the essay itself it will be sufficient to say, it is done in Mr. Montgomery's best style. Clear, comprehensive, and lively, it forms a most appropriate introduction to the work, and will be read with much interest. The selection of letters is arranged under *seven* heads. Part I. Illustrations of Christian Character, having six Sections—the Triumphs of Faith; Examples of Humility, &c.; Examples of Conscientiousness, Integrity, &c.; Examples of Charity, Forbearance, &c.; Examples of Christian Zeal; Examples of Piety and Devotion.—Part II. Illustrations of Religious Experience.—Part III. Congratulatory Letters.—Part IV. Letters of Condo-

lence and Consolation.—Part V. Letters of Christian Affection and Friendship.—Part VI. Letters of Advice, Expostulation, Reproof, &c. having five Sections, viz. Letters of a general Character, under this head—Letters administering Spiritual Counsel, &c.; Letters of Advice to the Young, &c.; Letters to and from Ministers on the Pastoral Functions. Part VII. Miscellaneous Letters.

The following, from the Rev. George Whitfield to Mr. L——, giving an account of his first preaching out of doors, in Moorfields, will be interesting to many of our readers :

“ London, May 11, 1742.

“ With this I send you a few out of the many notes I have received from persons who were convicted, converted, or comforted in Moorfields, during the late holidays. For many weeks I found my heart much pressed to determine to venture to preach there at this season, where, if ever, Satan’s children keep up their annual rendezvous. I must inform you that Moorfields is a large spacious place, given, as I have been told, by one Madam Moore, on purpose for all sorts of people to divert themselves in. For many years past, from one end to the other, booths of all kinds have been erected, for mountebanks, players, puppet-shows, and such like. With a heart bleeding with compassion for so many thousands led captive by the devil at his will, on Whit-Monday, at six o’clock in the morning, attended by a large congregation of praying people, I ventured to lift up a standard for Jesus of Nazareth. Perhaps there were about ten thousand in waiting, not for me, but for Satan’s instruments, to amuse them. Glad was I to find that I had, for once, as it were, got the start of the devil. I mounted my field-pulpit: almost all flocked immediately around it. I preached on these words, ‘As Moses lifted up the serpent in the wilderness, so shall the Son of Man be lifted up,’ &c. They gazed, they listened, they wept; and I believe that many felt themselves stung with deep conviction for their past sin. All was hushed and solemn. Being thus encouraged, I ventured out again at noon; but what a scene! The fields, the whole fields, seemed, in a bad sense of the word, all white, ready, not for the Redeemer’s, but Beelzebub’s harvest. All his agents were in full motion, drummers, trumpeters, merry-andrews, masters of puppet-shows, exhibitors of wild beasts, players, &c. all busy in entertaining their respective auditories. I suppose there could not be less than twenty or thirty thousand people. My pulpit was fixed on the opposite side, and immediately, to their great mortification, they found the number of their attendants sadly lessened. Judging that, like St. Paul, I should now be called to fight with beasts at Ephesus, I preached from these words:—‘Great is Diana of the Ephesians.’ You may easily guess that there was some noise among the craftsmen, and that I was honoured with having a few stones, dirt, rotten eggs, and pieces of dead cats thrown at me, whilst engaged in calling them from their favourite but lying vanities. My soul was indeed among lions; but far the greatest part of my congregation, which was very large, seemed for a while to be turned into lambs. This encouraged me to give notice, that I would preach again at six o’clock in the evening. I came, I saw, but what—thousands and thousands more than before, if possible, still more deeply engaged in their unhappy diversions; but some thousands amongst them as earnestly to hear the gospel. This Satan could not brook. One of his choicest was exhibiting, trumpeting on a large stage; but as soon as the people saw me in my black robes and my pulpit, I think all to a man left him and ran to me. For a while I was enabled to lift up my voice like a trumpet, and many heard the joyful sound. God’s people kept praying, and the enemy’s agents made a kind of a roaring at a distance from our camp. At length they approached nearer; and the merry andrew (attended by others, who complained that they had taken many pounds less that day on account of my preaching,) got up upon a man’s shoulders, and advancing near the pulpit, attempted to slash me with a long heavy whip several times, but always with the violence of the motion tumbled

down. Soon afterwards, they got a recruiting sergeant with his drum, &c. to pass through the congregation. I gave the word of command, and ordered that way might be made for the king's officer. The ranks opened, while all marched quietly through, and then closed again. Finding these efforts to fail, a large body, quite on the opposite side, assembled together, and having got a large pole for their standard, advanced towards us with steady and formidable steps, till they came very near the skirts of our hearing, praying, and almost undaunted congregation. I saw, gave warning, and prayed to the Captain of our salvation, for present support and deliverance. He heard and answered; for just as they approached us with looks full of resentment, I know not by what accident, they quarrelled among themselves, threw down their staff, and went their way, leaving, however, many of their company behind, who, before we had done, I trust, were brought over to join the besieged party. I think I continued in praying, preaching, and singing (for the noise was too great at times to preach,) about three hours. We then retired to the Tabernacle, with my pockets full of notes from persons brought under concern, and read them amidst the praises and spiritual acclamations of thousands, who joined with the holy angels in rejoicing that so many sinners were snatched, in such an unexpected, unlikely place and manner, out of the very jaws of the devil. This was the beginning of the Tabernacle Society. Three hundred and fifty awakened souls were received in one day, and I believe the number of notes exceeded a thousand. But I must have done, believing you want to retire to join in mutual praise and thanksgiving to God and the Lamb, with

"Yours, &c.

"G. W."

Since the times when these things occurred, a very important and extensive change has taken place, both in the state of the metropolis and the country at large: yet that would be a dispensation of no common mercy which should, at the present moment, raise up another Whitfield or another Wesley. There is as much scope as ever, and as deep necessity too, for the apostolic labours of men, who should go forth, like these devoted and energetic evangelists, through the length and breadth of the land. It is obvious that a somewhat different qualification would be necessary in the present day. *They* had to make aggressions upon a spirit of universal apathy and profligacy; but, in the present age, the great impediments to the spread of gospel truth are of a different kind. The most formidable which strike us are worldly mindedness, and an extraordinary, wide-spreading and desolating leaven of popery, which, under the name of protestantism and zeal for *the church*, is contaminating even evangelical doctrine itself, and perverting hundreds and thousands of those who bear the name of christian teachers. The very essence of those doctrines which effected the Reformation, and constituted the moral strength of the men who wrought it, is openly and extensively assailed. With the established church this canker is deeply radicated, and is working more disastrously than the friends of gospel truth generally seem to be aware. Never was there a period that more imperatively required a warning voice—a trumpet to give a certain sound—a standard to be lifted up for the glory and the truth of the gospel. The spirit of popery is rife in our schools and colleges, and what will be the issue of the onset, which is now commencing against evangelical doctrine, it is not easy to foresee. It would become those especially, who profess attachment to pure and scriptural protestantism, to watch the signs of the times, and see that they lose no

opportunity of exposing and resisting this antichristian power, which is arming itself against the simple and unadulterated Word of God.

We beg leave, in connexion with these observations, to call the attention of our readers to an admirable letter in the third volume of the work now before us, written by Mr. Knox to the Rev. J. Jebb, afterwards Bishop of Limerick. The whole is too long for extract, but we shall cite the principal passages :

“ MY DEAR MR. JEBB,

Shrewsbury, Jan. 25, 1801.

“ * * * * * True religion is happily contagious; and I am sure it owed its rapid progress, in the early ages of the church, infinitely more to the divine infection, (if I may use such an expression,) that attended the spirit of the apostles, than to the demonstrative evidence of the miracles. I believe there never yet was a really good man, I mean a zealous, decided Christian, whose lively expression of his own feelings did not, more or less, reach the hearts of those who heard him. And this, in some degree, answers your question, ‘What Christian preaching should be?’ At least it points out an indispensable pre-requisite: Christian preaching can arise only from a christian mind and heart. This is the great want in the preaching of to-day: there is no spirit in it. There is the result of a kind of intellectual pumping: there is no gushing from the spring. Our Saviour, speaking to the woman of Samaria, of the happiness which his religion would bring into the bosoms of those who cordially embrace it, elegantly and expressively represents it, by a well of water in the breast, ‘springing up into everlasting life.’ Where this is in a minister it will spring out, as well as spring up; and it will be felt to be living water, from the pleasure and refreshment which it conveys, almost even to minds hitherto unaccustomed to such communications.

“ A witty poet has well said,—

‘The specious sermons of a worldly man,
Are little more than flashes in the pan;
The mere haranguing upon what men call
Morality, is powder without ball;
But he who preaches with a christian grace,
Fires at our vices, and the shot takes place.’

“ But you also ask, ‘What do I conceive to be the mean between cold morality and wild enthusiasm?’ To this I answer, that the mean between all extremes is Christianity, as given in the New Testament. An attention to the exhibition of Christ’s religion, as taught by himself; as exemplified in the Acts of the Apostles; and as expanded and ramified in the Epistles, particularly of St. Paul,—is the best and only preservative against coldness, against fanaticism, and against superstition. But let me tell you, that this simple direct view of Christianity has very seldom been taken. Most men, in all ages, have sat down to the gospel with a set of prejudices, which, like so many inquisitors, have laid the Christian religion on a bed, like that of Procrustes; and, as it suited them, either mutilated it by violence, or extended it by force. I agree, however, with Mrs. Chapone, in her ingenious essay on the subject, that coldness is a far more dangerous extreme than over-much heat. The one may consist with real goodness; nay, may be the consequence of real goodness, commixing with a perturbed imagination, or an ill-formed judgment. But coldness can be resolved only into an absolute want of feeling. Enthusiasm is excess, but coldness is want of vitality. The enthusiast, in a moral view, is insane; which implies the possibility of recovery, and, perhaps, a partial or occasional recurrence of reason. The cold person is like the idiot, where reason never shows itself, and where convalescence is desperate.

"But let it ever be remembered, that he who has really found the mean between the two extremes, will and must be reckoned enthusiastic, by those who are in the extreme of coldness. This, however, is a digression. I return to the New Testament view of Christianity. Now this, I repeat, (for the reasons above given) is most surely to be sought in the New Testament itself. And the representation given of Christianity there, differs, in my mind, from that given in most pulpits, in very many and very important instances. I shall notice two instances particularly:—1. Christianity is represented in most pulpits rather as a scheme of external conduct, than as an inward principle of moral happiness, and moral rectitude.

"In modern sermons you get a great many admonitions and directions, as to right conduct: but what David asked for so earnestly, is seldom touched upon, 'Create in me a clean heart, O God! and renew a right spirit within me.' Now the New Testament dwells on this as its main object: 'Make the tree good,' says Christ, 'and its fruit will also be good:—' 'Except ye be converted, and become as little children, you can in no wise enter into the kingdom of heaven.' These expressions evidently imply, that, in order to be Christians, persons must undergo a moral change; that Christianity is designed to make them something which they are not by nature; and that the alteration produced in the mind, the affections, and the conduct, by a right and full acquiescence in the gospel, is so radical, so striking, and so efficacious, as to warrant the strongest imagery, in order to do it justice, that language can furnish.

"'Except a man,' says our Lord, 'be born again, he cannot see the kingdom of God:—' 'if any man,' says St. Paul, 'be in Christ, he is a new creature; old things have passed away; behold, all things are become new.' 'If ye, then, be risen with Christ, seek those things which are above; for ye are dead, and your life is hid with Christ in God.' 'Being justified by faith, we have peace with God, by our Lord Jesus Christ; for the love of God is shed abroad in our hearts, by the Holy Ghost, which is given unto us.' And to quote but one passage more from St. Paul, 'They that are Christ's have crucified the flesh, with the affections and desires.'

"Now, what, I ask, do these expressions imply? After every fair allowance for figure and metaphor, do they not convey a far deeper and more mysterious view of Christianity than is commonly adverted to? Some divines, I know, endeavour to explain these and similar passages, as if they referred rather to a relative and extrinsic, than to a real and internal change; as if they meant merely proselytism from heathenism to Christianity, and initiation into outward church privileges. *But this miserable mode of interpretation is flatly inconsistent with the whole tenor of the New Testament. It is not heathenism, but moral evil, which is here pointed out as the grand source of human misery: and the aptitude of the gospel to overcome and extirpate this moral evil, is what is dwelt upon as its great and leading excellence.* These, therefore, and all similar passages, must be understood in a moral sense: and when so understood, how deep is their import! To suppose that there is not a spirit of appositeness in these figurative expressions, would be to accuse the apostles and Christ himself of bombastic amplification: but, if they have been thus applied, because no other ones were adequate to do justice to the subject, I say again, what a view do they give of Christianity!

"With these passages of Scripture, and many similar ones—nay, with the whole tenor of the New Testament in my view, I hesitate not to say, that Christian preaching consists, 1. In representing man to be by nature, (I mean in his present fallen state,) a weak, ignorant, sinful, and, of course, miserable being; as such, to be liable to God's displeasure; and to be absolutely incapable of enjoying any real happiness, either here or hereafter. The passages of Scripture which prove this are innumerable: I shall give but a few. 'You hath he quickened, who were dead in trespasses and sin.' 'The carnal mind is enmity against God.' 'The carnal man knoweth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned.'

'They that are in the flesh cannot please God.' 'Having the understanding darkened, being alienated from the life of God.'

"Nor are we to suppose that these texts speak only of the grossly wicked. St. Paul repeatedly explains such statements to belong to all mankind, until they are brought to repentance, and are inwardly, as well as outwardly changed by divine grace. And, in fact, our own experience confirms the truth of this. For, if we look around us, whom do we see either truly good or truly happy? Some there are, unquestionably; though, too generally, in a very low and imperfect degree. But how rarely do we discern what St. Paul calls 'the fruit of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.' Yet, surely, the possession of these tempers is just as essential to Christianity now, as it was in the days of St. Paul: now, as well as then, it is an immutable truth, that 'if any man have not the Spirit of Christ, he is none of his.'

"To show, then, strongly and feelingly, the misery, not only of sinful actions, but of that carnal, worldly, indelicate, unfeeling state of mind, in which most men are content to live; and to point out the absolute necessity of a change from that state, into a humble, watchful, spiritual, devout, filial frame of mind, is, in my opinion, the very foundation of all Christian preaching; as it is, in truth, the key-stone of Christianity. The very word for repentance points out the reality and depth of this change; *μετανοια*, 'a transformation of mind.' And our Lord's words to St. Paul clearly explain wherein that change, that *μετανοια* consists: 'to open their eyes, to turn them from darkness to light; and from the power of Satan unto God:' that is, to enlighten them with a divine and saving knowledge of what is true and good; to fill their hearts with the love of it; and to furnish them with the power to perform it. The blessings consequent upon this change immediately follow: 'that they may receive forgiveness of sins, and an inheritance among them that are sanctified, through faith that is in me.'

"Christianity, then, in this view, is really what St. Paul calls it, 'The power of God unto salvation.' When thus pursued, I mean, when a deep sense of inward depravity and weakness excites a man to seek divine knowledge and divine grace, in order to the enlightening of his mind, and to the renewing of his heart; when this view produces conscientious watchfulness, excites to fervent habitual devotion, and presents to the mind, in a new light, God's inestimable love, in the redemption of the world by his Son; then, by degrees, sometimes more rapidly, sometimes more slowly, the true christian character begins to form itself in the mind. Then the great things spoken of Christianity, in the New Testament, begin to be understood, because they begin to be felt. The vanity of earthly things become more and more apparent: that divine faith which gives victory over the world, begins to operate: religious duties, once burdensome, become delightful; self-government becomes natural and easy; reverential love to God, and gratitude to the Redeemer, producing humility, meekness, active unbounded benevolence, grow into habitual principles; private prayer is cultivated, not merely as a duty, but as the most delightful exercise of the mind; cheerfulness reigns within, and diffuses its sweet influence over the whole conversation and conduct; all the innocent natural enjoyments of life, (scarcely, perhaps, tasted before, from the natural relish of mind being blunted by artificial pleasures,) become inexhaustible sources of comfort; and the close of life is contemplated as the end of all pain, and the commencement of perfect, everlasting felicity.

"This, then, I conceive, is a faint sketch of that state of mind to which the Christian preacher should labour to bring himself and his hearers. This I take to be 'true religion,' our Saviour's 'well of water springing up unto everlasting life;' St. Paul's 'new creature,' and 'spiritual mind;' and St. John's 'fellowship with the Father, and with his Son Jesus Christ.'

"These points, therefore, I take to be the great features of Christian preaching—1. The danger and misery of an unrenewed, unregenerated state;

whether it be of the more gross, or of the more decent kind. 2. The absolute necessity of an inward change: a moral transformation of mind and spirit. 3. The important and happy effects which take place when this change is really produced. But how little justice have I done the subject! What a meagre outline have I given you! But if it sets you on thinking for yourself, and leads you, like the Bereans, to search the Scriptures, 'whether these things be so,' it is the utmost I can look for."

This long, but highly important letter, from a lay member of the Church of England, is worthy of being inscribed on a column of brass in every parish church, in every college and cathedral in Britain. At the present moment it ought to be deeply interesting to all the clergy and all dissenting ministers, as pointing out the root of those errors which are widely corrupting the professing church, and fatally deluding the souls of multitudes within its communion; errors which restrain and impede the spread of saving truth among the worldly and unbelieving.

But to return to the volumes before us. Our readers will allow us to assure them, they will find the Christian Correspondent a most interesting table book, and delightful closet companion. It is one of the most instructive and appropriate works for those who can devote to reading only remnants of time. With equal propriety it may be deposited in the drawing-room, laid upon the desk or the counter, or be made a pocket companion for travellers of all sorts. We wish it an extensive circulation.

The Church of England Identified, on the Authority of her own Historians, with the Second Beast, as described in Revelations, Chap. xii. 11—18. By R. B. Sanderson, Esq. late Fellow of Oriel College, and formerly Secretary of Presentations to the Lord Chancellor. 8vo. Hamilton and Co. London.

The Seven Vials. By the Author of "*The Church of England Identified.*" 8vo. pp. 54. Hamilton and Co. London.

WE must preface our critique on these two pamphlets by apprizing our readers, that we are decided enemies to all pretences to interpret detached portions of the Revelations, independently of their relation to the whole. A stone taken out of the wall might as well be produced, at an auction, to induce men to bid for the mansion, as a comment on an isolated prophecy of the Revelations be urged on our faith, without reference to the scope and imagery of the grand vision. We have, however, no right to conclude that the author of these two works has not studied the whole book, though he here presents to us only detached dissertations. But we request every reader carefully to consider how far these interpretations will harmonize with a just view of the inspired prophecy with which the New Testament ends.

The author's preface deprecates all charges of undue severity, declaring that he might have pointed out the defective system of education adopted at the Universities, where, if a man be really religious, he must be so in spite of the place, and that he could have enlarged on the administration of church patronage by political per-

sons, for purely political purposes. But we shall leave his interpretation to speak for itself. "The Second Beast does not apply to the Church of Rome," for it is "*another* beast," springing out of the earth, as the former came out of the sea. The Second Beast did not rise till after the first "received a wound, and did live," *i. e.* after the Reformation gave a wound to Popery, so that the second is one of the nominally reformed churches. If one were going to write a history of the Church of England, he could not do better than take the description of the Second Beast for a basis.

It "sprang out of the earth, as a temporal power; Henry the Eighth, assisted by the two Universities, likened to a lamb, as professing learning *only*. He spake like a dragon, the language of the bitterest persecution. The Second Beast exercises the power of the first over all causes ecclesiastical and civil—witness Henry's Six Articles; which, enforcing the main errors of Popery, contributed to heal the deadly wound. The image made is the Book of Common Prayer. But does the Church of England answer to the Second Beast in pretence to miracles, or wonders? As it is not a literal beast, so neither are they literal miracles intended. It is a moral, and not a supernatural, influence that is expressed by the word. 'He deceived, saying to them,' &c. Six of the most eminent preachers, of whom John Knox was one, were employed at court, and sent through the kingdom to laud the pretended *new* religion; and to the 'sight of man' their eloquence was fire from heaven. As many as would not worship the image of the First Beast, the second caused to be put to death, *i. e.* if they would not receive the mark of the cross on the forehead in baptism; and in their right hand the rubric, not permitting the sacramental bread to be received with the left. The number 666 is declared to be the number of a *man*, not depending on *Greek*, or *Latin*, numerals. In what the people of the Second Beast would call the year 666, the Second Beast displayed all the perfection of its bestial character, for it was in 1666 that *the* church, as she loves to call herself, was seen in her terrible glory, both in England and Scotland. Let him that readeth understand."

The next tract, on the Seven Vials, opens with an acknowledgment that some Independent Minister has induced the author to improve his view of the *number* of the beast, by fixing on 1662, the date of the Act of Uniformity, which is really 1666 of our Lord; the Christian era is generally known to have been post dated by four years. The Vials are there said to belong to the Second Beast, or Church of England.

"These circumstances of limitation sufficiently indicate, that it is to the Second Beast, and to the Second Beast alone, that these plagues apply; and I conceive that the time of their pouring out commenced, as I said before, immediately after the completion of the mystical number, or, in fact, was synchronical with it; that is to say, they began to be poured out at, or about, the time of the Restoration. Now, it were easy for me, as I have hinted already, to descant upon the direful effects of the plague in London at this particular period; nor were it difficult, perhaps, to show, that it fell with peculiar severity on such as had the mark of the beast, and worshipped his image; since we are informed by Burnet, that the pulpits of the Episcopal clergy were, for the most part, deserted at this time, and the place of the preachers supplied by the Non-conformist divines, who preached, it seems, not only with impunity from the plague, but with so good effect otherwise, that it appears to have raised the jealousy of the established clergy to such a height, as to have given occasion to the passing of the famous, or rather infamous, Oxford Act."

The first vial, or noisome sore, is said to be the profligacy of Charles the Second's reign; the second, on the sea, or church, ren-

dered its ministrations as the blood of a dead man; the third, on the rivers and fountains, the Nonconformists made their ministry, by preaching passive obedience, *as blood*. The fourth angel poured out his vial on the sun, which scorched men by the abominable tyranny of the Stuarts. The fifth vial was on the seat, the throne of the beast, which overthrew the throne of James the Second. The sixth vial is difficult to describe, but seems to mean the self-complacent spirit of persecution, which was dried up, like the Euphrates, that the way of the kings of the East, *i. e.* foreign Protestants, may be prepared. The seventh—but we must refer our readers to the pamphlet. We suspect that the author has been led to publish the last of these two pamphlets by the encouragement he derived from the reception of the first, which is the most plausible, if not the most satisfactory. We were pleased with what some would call the *gentlemanly*, and we should term the *Christian*, spirit of the writer, who wisely prefers the genius of a student of scripture to that of a political partizan. Of some part of his theology we cannot approve, for it is what might be called Huntingtonian; but his better feelings, or judgment, induce him to struggle against the tendency of his creed to Antinomianism.

But our chief duty is to pronounce sentence on the interpretation of prophecy here presented to the public. Nothing is more sacred than the province into which the author has ventured, except that of the translator of Scripture. Every one would condemn the man who should suffer his party or sectarian attachments to influence him in giving a version of the Sacred Scriptures from the original into another tongue. Next to this crime, would be that of the man who should allow himself to produce, or to sanction, an interpretation of the divine word, merely because it favoured his sect or party. We must, therefore, honestly say, that this attempt to identify the Church of England with the second beast in the Revelation, when weighed in the balances of the sanctuary, is found wanting.

In the first place, like many of its predecessors, this interpretation charms by its novelty, ingenuity, and minute accordance with *things which affect ourselves*. But these are the very qualities which mislead, and make men approve, at first, what they afterwards find themselves compelled to condemn. Mr. S. has justly protested against the Protestant fashion of throwing every load on the Church of Rome, taken in the strictest sense; but, for the same reason that *we* see the Babylonish harlot in other places besides Rome, or Catholic countries, we cannot see the propriety of making the second beast *one particular Protestant church*. A German might find as good reasons for making the Lutheran Church the second beast. As, therefore, we discover the great whore wherever the *spirit* of the Papacy is, though we know that this is seen in worst perfection at Rome; so we should be inclined to say that the second beast is the mockery of a reformation that has been exhibited in Protestant state churches, of which the Church of England is a principal member, if this will satisfy Mr. Sanderson. We will not enter into the other parts of his scheme, which are not more satisfactory than many different ones may be made, by a little

ingenuity, and a great imagination of the peculiar importance of our own time and country. We pass on to the *quæstio vexata*, the number of the beast. What will our Episcopalian friends say to a calculation that is wrong by one thousand? Mr. S. says the year 666 answers to 1666, because it is the six hundred and sixty-sixth year of the sixth or last thousand before the great Millennium. We could furnish him with plausible arguments in support of his hypothesis; but we cannot think he has found out the secret; and it is worse than useless to prop up an error. We may make any number out of any other, if we may but be allowed to add and subtract *ad libitum*. To take away a thousand from a public date, to leave just 666, is too outrageous.

The tract on the Seven Vials is liable to the same objection. It rather surprised us, by showing that we had not paid due attention to the charge to *pour out the vials* on those *who had the mark of the beast*, and who worshipped his *image*, which proves that the vials have a special reference to the *second* beast. But to confine these vials to the Church of England, is, in our opinion, far too narrow for the scope of the whole book, and of this particular part. The fates of the christian church are not sufficiently affected by those events to which the vials are supposed by Mr. S. to refer. If he can enlarge his plan, and take in all the Protestant state churches, his interpretation would not be liable to what now appears to us a fatal objection. We entreat him to reflect on the due interpretation of the First Beast. How vast and extensive is the application which the Papacy affords to the imagery of the Revelation! Every spiritual man who is emancipated from the prejudices of the mere Protestant partizan, sees how worthy of the Spirit of God it was to give us warning of such an apostacy. The Second Beast, therefore, and the image of the First, must have some correspondent extent, and must not be confined to a little island of the northern sea. The state religion that was set up by Protestants may be the Second Beast, and kings, as the heads of the church, may be the image of the Pope, or of the First Beast, though we do not say that this is the true interpretation; for we merely mention it to show the *kind* of fulfilment which the prophecy claims. As Mr. S. has already proved his willingness to correct his views, we hope he will take these suggestions in good part also, and apply his powers again to this theme for the mighty.

Mr. Sanderson, like several other gentlemen who have seceded from the Church of England, has made disclosures respecting the internal circumstances of that community, for which many who have not been educated within its pale were scarcely prepared.

Writers in defence of voluntary churches should avail themselves of such evidence, by which they may show that not only can their principles be sustained by an appeal to the New Testament, but also by the actual condition of State churches throughout Christendom, and especially of that established in the United Kingdom.

FOREIGN THEOLOGICAL LITERATURE.

1. HUTTERUS REDIVIVUS, oder *Dogmatik*, &c. *Hutterus Redivivus; or, the Doctrinal Views of the Evangelical Lutheran Church. A Repertory of Dogmatics for Students. Third, improved Edition.* Leipsic: 1836. 12mo.

One of the most condensed and convenient bodies of divinity extant. By an ingenious system of abbreviation, the author has contrived to bring within the compass of 374 pages, every thing essentially connected with the development of theology, which is to be found in the numerous foreign works that have been published on the subject. On the first appearance of the book, the author concealed his name, but he now avows himself to be Dr. Charles Hase, Professor in the University of Jena. The title refers to the celebrated Leonhard Hutter, Professor of Divinity at Wittemberg, at the beginning of the seventeenth century, who rendered himself so celebrated by his exposition of the Lutheran doctrines, that by a play upon the letters of his name, he was called by some Redonatus Lutherus, and whose work, *Loci communes Theologici*, Vit. 1619, fol. has always been regarded as quite of standard authority in the Lutheran church.

Three Prolegomena are prefixed to the work, treating of Religion, Doctrinal Theology, and the History of Doctrinal Theology. Of the work itself the following is a conspectus. Part I. BIBLIOLOGIA, in which the author discusses the various subjects connected with Revelation, the Sacred Scriptures, and the Symbolical Books. Part II. THEOLOGIA. Of the idea of God; Creation and Providence; the Holy Trinity; good and bad Angels.—Part III. ANTHROPOLOGIA. Of the State of Integrity; and of Corruption.—Part IV. SOTEROLOGIA. Ch. i. Of the paternal will of God towards fallen Men; Predestination. Ch. ii. Of Reconciliation by Jesus Christ; the Person of Christ; his work of Redemption; his two States. Ch. iii. Of the grace of the Holy Spirit in the application of Redemption; the State of Grace; and the Order of Salvation. Ch. iv. Of the Means of Grace; the Divine Word; the Sacraments; the Church.—Part V. ESCHATOLOGIA. Death and Immortality; the Intermediate State; Second Coming of Christ; Resurrection; Final Judgment; Eternal Damnation and Blessedness.

Under all the different points the identical words are given in notes, and sometimes in the text itself, in which the most eminent Lutheran divines have expressed their sentiments in reference to them. Nor are quotations wanting from the Fathers, the Schoolmen, and the Moderns—the neologians not excepted. Though the subjects are professedly treated purely objectively, i. e. as they are exhibited in the works of the respective authors, yet the subjective views of the writer occasionally appear, and evince, that, much as he is in collision with Röhr, Wegscheider, and others of their school,

he needs to be taught the way of the Lord in a different manner from any to which his attention has been directed.

2. KIRCHENGESCHICHTE. *Lehrbuch für academische Vorlesungen, &c. Church History. A Text Book for Academical Lectures.* By Dr. Charles Hase. Leipsic: 1834. 8vo. pp. 611.

A very useful book of reference on all subjects of Ecclesiastical History, down to the present time, with a specification of the authors, both ancient and modern, who have treated of them. Dr. H. divides the duration occupied by the events which he describes into six periods.—I. A.D. 1—312.—II. A.D. 312—800. III. A.D. 800—1216.—IV. A.D. 1216—1517.—V. A.D. 1517—1648.—VI. A.D. 1648—1833. Each of these is subdivided into shorter periods, marked by some remarkable circumstances in the history of the church. The matter is admirably condensed, and the language nervous and perspicuous.

3. HANDBUCH DER ALLGEMEINE KIRCHENGESCHICHTE. *A Manual of Universal Church History.* By H. E. Ferd. Guericke, Prof. Extra. of Theology, at Halle. Halle. 1833. 8vo. pp. 1120.

This is a much larger work, on a plan pretty much the same as that of the preceding. The author belongs to the new school of Lutheran orthodoxy, and every where discovers a becoming reverence for the dictates of Scripture, and a judicious discrimination between the divine institutions, and rights and ceremonies of merely human invention. He sets out with a very instructive view of the religious state of the world, at the time of our Saviour's birth; and after having narrated the principal circumstances connected with the foundation of the Christian church, he relates the state of Christian affairs till the time of Constantine. The space between his death and that of Charlemagne, he divides into two periods. In three more he brings us down to the Reformation; and treats the remaining space to the present in two periods more. This last portion of the work is, in many respects, the most interesting, as a variety of more modern, and indeed quite recent events are narrated, respecting which little if any notice is to be found in other works. It is on some points rather too polemical.

4. TEXT BOOK OF ECCLESIASTICAL HISTORY. By J. C. Gieseler, Ph. & D.D., and Prof. of Theology in Göttingen. Translated from the Third German Edition. By Francis Cunningham. In three vols. 8vo. Philadelphia. 1836.

This work, which has just been imported from America, is one of very distinguished merit. Few have met with greater success on the Continent than the original; and if we mistake not, the translation will have a very extensive circulation among English readers. Its peculiarity consists in the condensed character of the text, and the very copious notes with which the pages are enriched. Of these notes, the greater part consist of a copious citation of authority, and large extracts from original sources, on all the leading points of which it treats. The author scarcely ever forestalls the judgment

of his reader: at all events, by presenting the identical documents by which he has arrived at his conclusions, he enables him to judge for himself.

The first volume brings the history down to the beginning of the controversy concerning the worship of images, in the year 726; the second, to the Papal residence at Avignon, anno 1305; and the third, to the Reformation. Whether the author has published any portion of a continuation of his work we have not been able to learn. To those who either possess, or have access to a well-stocked library of books on Ecclesiastical History, this Text-Book must prove invaluable on account of its references; while it cannot fail to afford much satisfaction to such as are but scantily supplied with books, by the ample quotations with which it abounds.

CRITICAL NOTICES.

The Cottage Preacher; or Plain Sermons for Plain People. By S. Henderson, Author of "Scripture Questions," &c. 12mo. Ward and Co.

THE system of cottage lectures is now so happily adopted by pious and active members of our churches, as to promise, under the divine blessing, highly beneficial results. Much, however, of their usefulness must depend upon a suitable selection of the discourses which are read to the ignorant attendants upon such services. Considerable difficulty is often found in obtaining sermons that are short and plain, and free from the greatest of all hindrances to the understandings of the poor; we mean theological and Latinized terms, which they not unaptly call "Dictionary words."

The Discourses in the useful little book before us were primarily written for a visitor of the Christian Instruction Society, and read by him, from the original manuscript, to a company of poor people, who warmly attested their approbation of the simple and impressive statements they contain. We are glad their gifted authoress, who is well known for her biblical labours amongst the young, has directed her talents to this department of usefulness. We can assure our readers that these Discourses are truly evangelical in their matter, familiar and intelligible in their style, and so brief and concentrated as to quantity, that we consider them peculiarly fitted for those brief devotional services, which are held amongst the poor of our metropolitan or rural population.

Memoir of the Life and Christian Experience of Samuel Bagster, Jun. By John Broad. T. Ward and Co. London. 12mo.

It was Mr. Bagster's privilege to receive a religious education, both at home, and while placed under the tuition of the Rev. J. Hinton, of Oxford. About the age of twenty-one he was awakened to a sense of the importance of eternal things, by the preaching of Dr. Raffles, and from that time dedicated himself to the service of Christ. The account here given of his declensions and revivals, his crosses and comforts, his life and death, cannot fail to interest and edify the Christian reader. Parents and children may hence derive many valuable lessons; and we trust this useful biographical sketch will obtain the circulation it deserves.

Scriptural Paradoxes; or, Truth illustrated by seeming Contradictions. By Ralph Venning, A.M. Simpkin and Co. London. 18mo.

THIS is a reprint of a well-known popular book, produced in the seventeenth century. Venning appears to have put forth all his powers to find out and con-

strict antithetical and pointed sayings. Some of them are puerile, others are common-place, and a few of them are certainly striking and well worth preserving.

Obligation of the Church to prosecute the Missionary Enterprise to which it is committed. A Sermon preached before the London Missionary Society, at Surrey Chapel, on Wednesday, May 10, 1837. By John Ely, Minister of Salem Chapel, Leeds. Fisher and Co. London. 8vo.

WE have seldom read a more powerful sermon than the one before us.—“Important junctures,” says Mr. Ely, “call forth greatness of mind, and inspire loftiness of temperament; eras of excitement give their own character to those whose lot is cast in them; the tone of the community is caught by the individual: what then must be the dulness, the selfishness, the meanness of that spirit which withholds itself from a field, such as that which the world is now presenting, and a co-operation such as that which the church is now inviting? Oh, it is a miserable thing to lag behind the age, to be destitute of sympathy with that which is exciting the fervour and energy of the noblest minds around us, to be self-excluded from the gladness inspired by Satan’s overthrow, a world’s redemption, a Redeemer’s triumph! Scarcely, even now, can such an individual endure the intolerable oppression of self-contempt; but when pomp, and pleasure, and mammon shall all have failed, oh what will be the torture and lashings of a self-contempt unmitigated, and unmitigable!”

Live Joyfully; or, the Duty and Means of being Happy. By Joseph Belcher. F. Brisler. London. 18mo.

“THE end of all religion,” says Bishop Sherlock, “is manifestly this, to please God by serving him according to his will, in order to obtain of him happiness in this world and in the next; for the belief that God is the governor of the world, and the giver of every good thing, is the foundation of all religious worship and honour, which are paid to him. All religions being thus far the same, they differ when they come to prescribe the method and appoint the proper means, by which God is to be served and applied to. Two things there are, which must necessarily be regarded in the choice and appointment of these means; the holiness and majesty of God, and the nature and condition of man; for unless the means prescribed are such as are suitable to the holiness and majesty of God, he can never be pleased by them; for whatever is contrary to his holiness, or injurious to his majesty, must ever be an abomination to him. On the other hand, the means of religion must likewise be adapted to the use of man; must be such as he can practise, and such as, his present condition considered, will enable him to serve God acceptably; for without this, how proper soever the means may be in themselves, yet they can be of no use or service to him.” Now Mr. Belcher proceeds upon the principle, that the provisions of the gospel are designed for, and adequate to, the present and future happiness of man. The positions that he lays down are well sustained and established, and various objections are fairly met and ably answered.

The Path of Life faithfully exhibited and affectionately recommended to the Young, on their going out into the World. By John Clunie, LL.D. Jackson and Walford. London. 18mo.

THE pupils of Dr. Clunie will value this pocket companion, from the pen of one whom they must love and esteem. The book contains much wholesome advice, adapted to all young people, on their entrance upon the busy stage of life.

The Monitory Mirror: exhibiting the Marks, Causes, and Consequences of Indifference in Religion; and also the Means of Restoration to Consistency. Religious Tract Society. London. 18mo.

IN this little volume, with much plain admonition, there are many striking facts and interesting sketches of character. May it gain a wide circulation, and become extensively useful.

THE EDITOR'S TABLE.

A Greek and English Lexicon of the New Testament. By Edward Robinson, D.D. of Andover, N.A. A new edition, carefully revised and corrected, with some Additions and various Improvements, by S. T. Bloomfield, D.D. F.S.A. &c. 8vo. Longman, Orme, and Co. London.

A Companion for the Sick Chamber. By John Thornton. Second edition. 18mo. Ward and Co. London.

Scripture Lessons. Part VII. By Mrs. Henderson. 18mo. Hamilton, Adams, and Co. London.

A Commentary on the Epistles of Paul to the Corinthians, by Dr. Gustav. Billroth, late Professor of Philosophy in the University of Halle. Translated from the German, with additional Notes, by the Rev. W. L. Alexander, M.A. Edinburgh. Vol. I. 12mo. being the twenty-first volume of the Biblical Cabinet. T. Clark, Edinburgh.

Autumn; or, the Causes, Appearances, and Effects of the seasonal decay, and decomposition of Nature. By R. Mudie. 12mo. With two coloured prints. Ward and Co. London.

Interesting Tales, by J. F. Jung-Stilling; including Incidents connected with his Life, which do not appear in his Biography. Translated from the German. By Samuel Jackson. 12mo. Hamilton and Co. London.

Funeral Sermons for his late Majesty, William the Fourth.

1. At the Baptist Chapel, St. Peter's, Thanet. By J. M. Crump. 8vo. Wightman. London.

2. At the Meeting House, Stepney. By Robert Ferguson. 8vo. Dinnis.

3. At the Old Independent Chapel, Bradford, Wilts. By William Gear. 8vo. R. Baines. London.

The Book of Psalms. A new Translation, with Notes, explanatory and critical. By William Walford, late Classical and Hebrew Tutor in the Academy at Homerton. 8vo. Jackson and Walford. London.

Marriage. A Discourse. By J. N. Goulty. 12mo. Jackson and Walford.

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TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

COLONIAL MISSION OF THE CONGREGATIONAL CHURCHES.

The publication of the *First Annual Report* of the Colonial Missionary Society, in connection with the Congregational Union of England and Wales, now upon our table, proves, that at length our churches are rousing from the apathy, which they have too long evinced toward their neglected countrymen, who have emigrated to the British Colonies. As it cannot be expected that the events of the first year are numerous or striking, we shall not confine ourselves to the statements of the Report, but give to our readers all the information we can supply, respecting the spheres and prospects of the Society's labours.

LOWER CANADA.—*Montreal*, the second city of the province in rank, but far ahead of its metropolis, in trade, in buildings, and in population, is situated on an island in the river St. Lawrence, of the same name.

The prevailing religion of this city and the colony at large, is the Roman Catholic faith, but in Montreal there is a large body of Protestants of different communions. The *Congregational Church* assemble in a small place of worship inconveniently situated, but they have commenced subscriptions for the erection of a new chapel, that will be more in accordance with their present circumstances and prospects.

They invited the Rev. Henry Wilkes, M.A., of Albany Street Chapel, Edinburgh, to return to Canada, and take upon himself the office of pastor over them. Mr. Wilkes was induced to listen to that invitation, in the hope that by the formation of the *Colonial Mission*, he might be sustained in vigorous missionary efforts, not only for that city, but also for the benefit of both the provinces. On the other hand, the Committee were happy to avail themselves of so well qualified an agent, as their official representative, in our western colonies. Mr. Wilkes had formerly resided in Canada, his family connections were there: there he was extensively known and highly esteemed; was acquainted with the localities and accustomed to the climate of the country; and above all, was obviously distinguished by no ordinary degree of talent, energy, and zeal. "He was engaged, therefore, to visit all the stations already occupied by our churches, to encourage, and, as far as prudent or necessary, to assist the ministers labouring in them, many of whom were known to be encountering great difficulties; to make himself acquainted with the towns and districts in which ministers were most needed; and to send home a full report of his visit and observations."

Mr. Wilkes has entered on the field of his labours, and his letters to the Committee fully justify their expectations, respecting his efficiency and usefulness.

The Eastern Townships, or what is often called English Lower Canada, is a fine country on the south side of the St. Lawrence, in which the British American Land Company have their possessions. The district is divided into eight counties, about a hundred townships, estimated to include between five and six millions of acres.

The population, which may be computed at 50,000 souls, is entirely of British or American origin, and many respectable emigrants from the mother country have settled there within a few years.

Urgent representations having been made to the Committee on behalf of this district, they have sent the Rev. Mr. Dunkerley, late pastor of the Congregational church at Oughtibridge, near Sheffield, to be located according to the advice of Mr. Wilkes.

UPPER CANADA comprises within its boundaries a larger territory than England and Wales, estimated, in round numbers, at about 100,000 square miles. The population which is mainly composed of emigrants from the

United Kingdom, has rapidly increased. In 1823 it was 150,000, but now it is computed at 400,000 colonists, with an annual increase of 15 or 20,000. Many occasional appeals have been made, on behalf of these settlers, to the Congregational brethren at home, but the most decided was the result of the visit of Drs. Reed and Matheson, as the representatives of the Congregational Union in 1834. During the past year the Committee of the Colonial Mission have made some important efforts in behalf of this province.

The Rev. Mr. Nall, a congregational minister, who has laboured most usefully for two years at Burford, Oakland, and Paris, and succeeded in raising a congregation and building a new chapel, was compelled, through the sickness of his wife, to visit England, at the close of last year, and by afflictive providences would not have been able to return to his sphere of useful labour, but for the seasonable aid of the Committee.

To *Guelph*, a rising town between lakes Huron and Ontario, the Rev. Mr. Clarke, late pastor of the church at Godalming, Surrey, has been sent with very encouraging prospects of usefulness. The three brethren already named, left England in April last, and it is hoped are now arrived at the scenes of their future labours.

Toronto is the capital of Upper Canada, and an important place it is, likely to be very soon the largest and most influential city in British America. Its present population is 12,000, but it increases rapidly every year. The outline of a magnificent city is laid down, with long and spacious streets; the principal thoroughfare is half a mile in length, and the city is already adorned with several handsome public buildings. There is a considerable and increasing body of Congregational brethren there, who have formed themselves into a Christian church, intend to erect a commodious chapel, and have requested the Committee of the Colonial Mission to send them a suitable minister, "one of some standing and experience, and if not, of commanding, at least of no common talents."

When the Report was presented to the Annual Meeting, no individual had been obtained, but happily the Committee have been relieved from that anxiety, by the appointment of the Rev. J. Roaf, of whose designation an account will be found in next article.

Thus five experienced and effective ministers have been sent to the Canadian Colonies, since this Society was founded, whose arrival will gladden the hearts of multitudes of our brethren in those settlements, who have been as sheep, having no shepherd.

AUSTRALIA.—This important portion of the Colonial possessions of Great Britain has naturally occupied the attention and shared the liberality of the Committee. The settlement of *Southern Australia*, though the most recent attempt at colonization on the vast continent of New Holland, was, in fact, the first object contemplated by the Committee. The Act of Parliament which, in 1834, legalized that settlement, apportioned for the use of the Colonists a fine district, thrice as large as the United Kingdom. With an unequalled climate, and soil and situation adapted alike for the pursuits of agriculture and commerce, free from the corrupting society of convicts, and possessing a constitution which alike secures civil and religious liberty, the Committee felt convinced that amongst the first settlers should be placed an intelligent and devoted minister of the Congregational Denomination.

They arrived early in the present year, so that in March last there were 1,300 people. Two townships, Adelaide and Glenelg, have been established, and the site of Adelaide, the future capital of this Colony, has been marked out. To this infant country the Committee were happy to send the Rev. T. Q. Stowe, late of Halstead, Essex, who, with his family and some christian friends, embarked for that Colony in May last. On the eve of his departure the Rev. A. Wells addressed to him an affecting farewell, in which he remarked,

"The vessel that bears you and your associates to your distant destination, will convey, no doubt, many of those things which are the boast of civilized

Britain—the produce of our soil, or of our arts; of our genius, or of our science. The intention is to re-produce British society on Australian shores; a noble design. But you carry, my friend, the choicest British blessing; the animating, preserving principle of all; the saving, sanctifying truth of God. You do not condemn or undervalue the productions of human liberty, science, and skill; you know and acknowledge their value; but you say the gospel produced in Britain that state of society which gave them birth. As without its influence they could never have existed, so without it, they can never be preserved; and even if they could, there are interests sacred, eternal, momentous, which no art of man can reach, but which the gospel provides for in rich fulness, in eternal security. Let your heart rejoice, my friend, that you go forth to carry the glorious gospel, without which it were better that the plains of Australia should remain in primæval solitude.”

To such sentiments the heart of every British Christian, cannot fail to respond.

The Island of *Van Dieman's Land* has also presented strong claims upon the aid of the Society. Mr. Beazley, who had pursued his preparatory studies under Mr. Stewart, of Barnet, has been sent forth to enter upon the itinerant labours of a home missionary, in that important colony, under the direction of a local Society. We are happy to learn from a correspondent at Hobart Town, that “he is very suitable for his work, and feels much pleasure in it; that the country people are much attached to him, and that he has already formed small congregations in eight or ten different places.”

Such are the measures that have been taken by the Committee in the first year of the *Colonial Mission*; but there are very important openings and very urgent appeals from other stations of great interest, both in the Canadas and Australia, not to refer to other British Colonies. To sustain the seven brethren who have already gone forth, and to equip and support other missionaries, will require a much larger income than has yet been obtained. Our churches in town and country, we trust, will, by collections and annual subscriptions, promptly encourage the Committee, “to go forward.” They owe this to the devoted men who have already embarked in the service of the Mission. What was addressed to Mr. Stowe, may be said, in the name of our churches, to them all.

“We honour in you, the zeal and self-consecration which have induced you to leave an affectionate, attached people; a comfortable competency of support; an endeared circle of friends, and the native soil of your favoured, beloved country, to cross the mighty deep; to share the toils and privations of the very commencement of colonization in a distant land; and to undertake the arduous work of ministering the gospel amidst all the disadvantages attendant on a scattered, unsettled, and, except as religion shall operate, unrestrained state of society.”

And shall they not also be encouraged as the same eloquent address proposed? “Your connection with your brethren, the ministers and churches of your native country, will be continued.

“They send you forth and will not desert you; the great and wide sea will indeed separate, but not divide us; you will retain our affections, and may assure yourself of our prayers; we shall maintain a correspondence, cheering to us when we hear of your welfare and success; how much more to you in that far land, when you receive tidings of the transactions and events of the churches and religious institutions of Britain, and assurances of the continued affection of beloved friends. Our money and our counsels will still support your efforts; you will connect yourself in thought, as you will be connected in reality, with the many thousands of our Congregational churches; and the thought and the fact will be sustaining and consolatory. No doubt it will be your satisfaction to feel yourself still connected with the great British empire; to dwell in a land, however remote, to which the authority of the British crown and parliament reaches, where the rights and liberties of an English citizen are safe in the protection of the British power. And if a connection with England for civil

purposes will yield you a just satisfaction, how much more a union with our happy country in religious and sacred interests. You will feel in the land of your distant labours, I am not here a solitary, unsupported individual; but as the representative of a numerous body of my fathers and brethren, to whom I can look in every exigency for countenance, sympathy, and support. We can easily imagine with what joy, what intense emotion, you will see a British vessel with her national colours flying, bear down to your shores. There, you will say, is the medium of our delightful intercourse with Britain; there are letters, journals, books; there are the assurances of private affection; there the tidings of public events and interests. You will bless the winds and the waves which seem to divide, but in fact unite the distant portions of the human family; you will feel the exhilarating thought, I am one with my British brethren still—remote, but not cast off."

Besides this, there is the vast influence of religious colonization upon the destinies of future generations. Truly is it said, that, "The fairest hopes of the latter ages of the world and the church seem connected with the spread of British influence in every quarter of the globe. Australia may, centuries hence, be covered with the culture, the cities of teeming millions of British origin; as the vast extent of North America bids fair to be, from Quebec to New Orleans. Of what incalculable importance, that wherever our countrymen spread themselves, they should carry the religion of the Gospel in its utmost purity; then shall be re-produced on a vast scale, our churches, our missions, our Bible Societies; then, as our race, language, commerce, dominion extends, shall the Gospel extend with it. Australia, America, England, India, will combine their labours to illumine and evangelize the world."

DEPARTURE OF THE REV. JOHN ROAF, FOR TORONTO, UPPER CANADA.

The operations of the Colonial Mission are advancing to great interest and importance. The Committee have, by the Divine blessing, accomplished an important object in obtaining the services of so gifted and energetic a minister as Mr. Roaf, for the rising and influential city of Toronto, the capital and seat of government of Upper Canada, where many Christians of congregational principles are anxiously expecting his arrival, and where a prospect of great usefulness opens before our beloved brother. It is hoped that his vigorous exertions will be extensively and beneficially felt by the infant churches of our denomination throughout the wide regions of that noble colony.

On the evening of Wednesday, the 23d of August, a solemn valedictory service was held at Wolverhampton, on occasion of Mr. Roaf's departure, in the chapel where he had, for fourteen years, ministered with great acceptance and success.

The Rev. Mr. Hill, of Gornel, commenced the edifying service with prayer and reading the sacred scriptures.

The Rev. A. Wells, Secretary to the Colonial Society, explained the object of Mr. Roaf's mission, and the circumstances of his solemn call to it, and acceptance of the invitation of the Committee.

The Rev. Mr. Hammond, of West Bromwich, offered up an affectionate, devout designation prayer.

The Rev. J. A. James, of Birmingham, addressed his beloved brother in a fervent strain of encouragement and counsel, founded on 2 Timothy iv. 22, "The Lord Jesus Christ be with thy spirit;" and the Rev. Mr. Firnie, of Brewood, concluded with prayer.

On the next day, Mr. Roaf and family proceeded by the railroad to Liverpool, and embarked with favourable wind and weather, and amidst most auspicious circumstances. May the providence of God conduct him in safety to his destination, and render his ministerial labours there as successful as the fondest wishes of his friends can desire.

The Rev. H. Wilkes, of Montreal, the indefatigable agent of the Society in Canada, has transmitted to the Secretaries a most valuable series of letters, com-

municating the results of his observations and inquiries during several extensive journeys through various districts of both provinces. They have also obtained, through the kindness of Andrew Hamilton, Esq., from Canada, several elaborate letters on the religious state of the upper province, addressed to that gentleman by the Rev. David Murdock, of Bath, Upper Canada. From the concurring testimony of those eye-witnesses, as well as from other sources of information, it appears evident—

1. That Congregational Ministers at the present juncture will, from various concurring causes, obtain a very favourable reception generally throughout Canada, and more especially in the upper province.

2. That the Ministers sent to Canada ought to be men of energy, talent, and superior qualifications. That the entire state of society among the colonists is such as to demand the services of men qualified to make "full proof of their ministry." Nothing is more evident, than that it would be worse than useless to send to Canada men deficient in intelligence, moral energy, theological skill, and devoted piety and zeal.

3. That Ministers proceeding to Canada must, for the first years of their labours, be sustained by pecuniary aid from England. The colonists will, with great willingness, assist in the support of their Ministers, but cannot in the first instance entirely maintain them.

A noble field for exertion and success is open in Canada before the Congregational churches of this country. Zeal and liberality in this service will reap a large reward.

NORTH RIDING THEOLOGICAL INSTITUTION.

At the last meeting of the North Riding Association and Auxiliary Home Missionary Society, held at Whitby, on the 7th of June, it was unanimously resolved to attempt the formation of an Institution with the above title. The want of such an Institution had been felt by the Association for some time, on account of the difficulty of procuring ministers for Home Missionary stations, and other places of a similar kind. Most of the students in our colleges decline such situations in favour of others; and of ministers destitute, and therefore glad to embrace any offer, several have been found either so exceptionable in sentiment or character, or so inefficient, as to render a continuance of their services very undesirable. This statement of things led to an investigation of the question of supply and demand, in regard to dissenting ministers; and from what follows, every unprejudiced reader must see the necessity of the proposed Institution, and also the importance of establishing others of a similar kind in different parts of the country. "The average lives of 350 of our ministers, during the last forty years, is ascertained to be $58\frac{1}{2}$ years." (Cong. Mag., 1833, p. 183, note.) According to this statement, 30 years must be a fair, if not a high average of ministerial labour; for, on an average, ministers will be 26 years of age when they commence their labours, which allows only 32 years for the remainder of their lives; and many ministers are obliged to resign their charges, or to leave much of the work to an assistant, several years before they die. As to students preparing for the ministry in our colleges, the number does not, according to the accounts published, amount to more than 160, which, allowing four years as the term of study, gives 40 young ministers as the annual supply; and as the number of our congregations in England, according to the list given in the Cong. Mag. for 1835, is 1457, and the average of ministerial labour, as already stated, is not more than 30 years; 48 vacancies must occur annually, for which the supply is only 40; and therefore eight uneducated ministers, or else the same number of students from Scotland and Wales, are required every year, to meet the deficiency, not to speak of new congregations. Besides, more persons from our colleges go out as missionaries than return for home service; some students remain at college five, and others six years,

instead of four, and a considerable number of students either never become ministers, or else soon retire from their work. We ought, therefore, to have 260 students training for the ministry, instead of 160; for in this case there would be only 16 young ministers each year for new congregations; and when the deductions before mentioned are considered, it must appear doubtful whether there would be *any* supply for new congregations. As, however, one minister in some cases has the charge of two congregations, and some places are supplied by students, these considerations may, for the sake of argument, be allowed to stand against the deductions mentioned above. Some persons may also allege, that there are many congregations too small to support a minister, and therefore do not require pastors. To this it may be replied, that such congregations frequently belong to one of the two classes just mentioned; and that where they do not, and the field of labour can be extended, which seldom admits of any difficulty, the religious public ought, by their liberality, to enable the people to support a settled minister among them. It is chiefly in this way, and by increasing the number of congregations in rural districts, that we can most effectually promote the increase of vital religion in the land; and the recent opposition to the abolition of church rates from such districts, should teach Dissenters a lesson on this subject. If the opulent Dissenters, in large towns and other places, had more extensively supported village preaching, this opposition would not have been so great.

Let it then be admitted, that we ought to have at least one hundred additional students preparing for the ministry, and the question will be, whether the existing colleges should have their number of students increased, or new ones be established, of a somewhat different kind; in short, institutions in which the course of instruction shall include the English language, logic, systematic theology, and also the Greek and Hebrew Scriptures, except where the circumstances of the pupil seem to require that his attention should be confined to his own language; but in which the Latin and Greek classics shall have no place. There are two or three reasons for preferring new institutions according to the plan just given. The first is the field of labour. According to Pigot's Tables of Population, there are not quite 500 towns in England with a population of 2000 each; but as a considerable number of these require several ministers, they may be considered as equal to 600. Even in this case there are only 20 ministers required annually for such towns, which is only half the number furnished by our present colleges; and therefore about 20 remain for the better class of small towns and villages. Besides, many of these spheres of labour require so much active exertion, that the minister, should he lay the foundation for extensive acquirements in our present colleges, would find it utterly impossible to prosecute many of his studies when he became settled, and therefore much of previous labour would in some measure be thrown away, especially in regard to classical studies. There are also other reasons to be found in the pupils themselves. The first is, that a considerable number of young men who enter our colleges have no taste for classical studies, and therefore never pursue them with sufficient vigour to make much proficiency; and yet most of these persons would feel great interest in the study of the Greek and Hebrew Scriptures, and every thing bearing directly upon the work of the ministry. Another reason may be drawn from the age and previous attainments of many young men who wish to enter the ministry. "Compare the situation of our young men with the advantages enjoyed by the greater part of those whose names grace the prize lists of our universities. The latter, if of wealthy parentage, have had the inestimable privilege of an early and careful initiation, and are enabled to superadd, when engaged in their college course, the benefits of private tutorage. Those, on the other hand, who, though not possessed of large pecuniary means, have been thrown for fortune and for fame on the results of a public education, have started early at some of those foundation-schools, where severe discipline, high rewards, and the very finest possible instruction, prepared them for a still more arduous race among the keenest

spirits of the age. All these have enjoyed the invaluable advantage of sound grammatical instruction, and early training in those mechanical labours and applications of memory, which are so annoying and exhausting to the mind, when it has left the wilderness of words, and mingled in the world of existences and far-reaching speculations. If we follow up these hints in their application to the case of Dissenting ministers, we shall find, in probably nineteen instances out of twenty, an entire destitution of all these advantages. The following description will, if we mistake not, apply with sufficient accuracy to the far greater number of individuals. "A young man, a member of a Christian church, very rarely with many advantages of education, and, in many instances, laboriously earning the means of subsistence, distinguishes himself among his fellows by his exemplary life, his decided character, his fervent piety, and by his superiority of understanding. At length his pastor urges upon him the expediency of devoting himself to the ministerial work. The humble candidate for the labours of the dissenting ministry has not only every thing to learn, and much to unlearn, but he has to acquire *the habit of learning*; at twenty, or at five and twenty, he has to strip himself, as it were, of his mental constitution, and to assume a new intellectual nature; and all this, and more than this, is to be done, amid the exertions of occasional preaching, in the course of four, or at most six years." (Cong. Mag. 1820, p. 207, &c.) With previous habits and attainments so different, it cannot be surprising, should many Dissenting ministers be found inferior, in regard to scholarship, to the clergy of the Established Church. But is it not strange, that with materials so different, we should still, in every case, adopt the plan of that church in preparing young men for the ministry? Even Hackney Academy is not an exception, for the classics are taught there, though not in all cases. Surely the wisdom of this age will show itself in adopting a different plan, where the circumstances of the pupil so evidently require it. It is useless to complain of these circumstances, because they are the natural result of an essential part of our system, that of not opening our colleges to our young men till they become decidedly pious.

It will be said by some, as an argument for using the classics in any new dissenting college which may be established, that they are indispensable, as the means of acquiring a correct and vigorous style. Voltaire, no mean judge in such matters, did not think so; for he is reported to have said, that women wrote better than men, because they were ignorant of the classics. And let any person read one of Cobbett's sermons, and whatever he may think of the matter, he must allow that no style, for clearness and vigour, can be better adapted to a general audience, and yet Cobbett was entirely ignorant of the classics. Even Dr. Johnson, in his advanced years, when he had in a great measure laid aside his Latin collection of words, and also confined himself more to words of Saxon origin, wrote much better than before. What reader of taste does not infinitely prefer his *Lives of the Poets* to his *Rambler*? Should it be alleged that the classics are of great importance as a means of invigorating the understanding, it may be replied, that no person can make himself sufficiently master of the Greek language to read the Greek Testament, with critical discernment, without a vigorous exercise of his mental powers: the same remark is applicable to logic, and both of these are included in the plan of study given above. Even English composition, if sufficient pains be taken with the pupils, will be found to require close application, and therefore must have a tendency to invigorate the mind. Should it be alleged in favour of the *Greek* classics, that they are of great importance in understanding the Greek Testament, it may be replied, "that as the Greeks were totally destitute of many ideas peculiar to Christianity, the classical writers must consequently afford little aid in explaining the most difficult words and idioms of the New Testament;" and also, that the most valuable passages in these writers have been collected by Raphelius and others, and that most of them may be found in Parkhurst's *Greek Lexicon*, and other critical works. As to Latin, in the present day, its usefulness will be found

chiefly to consist in enabling a minister to read the Latin Vulgate and Poole's Synopsis; and students entering a theological institution with a knowledge of Latin would, of course, be at liberty to use such works as these. Dathe's Latin Bible is a valuable work; but it is of less importance since the publication of Dr. Boothroyd's new translation, as the Doctor very generally follows Dathe in difficult passages. As to Rosenmuller's Scholia, on the Old Testament, and other Latin continental works of a similar kind, few ministers can afford either money to purchase, or time to study them; and, in point of fact, a very large majority of our ministers will be found destitute of Poole. Nor need this be very greatly regretted; for though the work is very valuable, and considering its extent very cheap, yet those who unite with a knowledge of Greek and Hebrew a habit of patient inquiry, and are able to procure Boothroyd, Scott, Doddridge, Campbell, and Macknight, or even the first two, will, in most cases, possess sufficient materials for enabling them to judge of the meaning of any passage of scripture. Bloomfield's Critical Digest of Annotations on the New Testament contains a large mass of critical matter, but does not display much judgment, and is dear. The value of Henry's Commentary, as a practical work, is well known; but for easy reference, the abridgment, as found in the Commentary of the Tract Society, is preferable. Scott has given Henry's best thoughts in a new, and often improved form; and, as being more judicious, is a safer guide to students and young ministers.

To return from this apparent digression. What England seems to require from our own denomination, in addition to our present colleges, is, that ten theological seminaries, similar to the one described above, should be established in different parts of the land, each containing ten students, and placed under one tutor; or, which would probably be better, twenty with five students each; and an allowance of about £25 a year for the board of each student. It is intended to allow this sum to the students of the North Riding Institution, who will, at least at the commencement, reside in christian families. The tutor has engaged to give instruction gratis; and it is hoped that all who wish to see the rural parts of the land furnished with pious and intelligent ministers, and the people through them delivered from ignorance, superstition, and vice, and rendered happy for eternity, will encourage this and similar attempts. The appeal is made particularly to the opulent members of our churches; for with them it must chiefly rest, whether one or more of such institutions shall succeed.

Friends of Christ, and of the *voluntary principle*, come forward, and let it be seen by your liberality in supporting such institutions, and in helping to maintain the rural pastors which they are intended to furnish, that this system alone is fully adequate to the task of extending the ordinances of religion throughout the entire population of a country. Come forward unitedly and heartily, and the next twenty years will exhibit a mighty increase in our churches, and leave little to be attempted in regard to the evangelization of our beloved country. One promising young man has commenced his studies in the North Riding Institution, and another is expected shortly. Subscriptions and donations will be thankfully received by the Treasurer, John Buchannan, Esq., or the Secretary, the Rev. William Blackburn, both of Whitby; and also donations of books for the library, by the Tutor, the Rev. Gabriel Croft, Pickering.

ANNUAL MEETING OF THE SUSSEX CONGREGATIONAL SOCIETY.

The Sussex Congregational Society for the diffusion of Religious Knowledge, by preaching, by the formation of Sunday Schools, and by the distribution of Tracts, held its fifteenth annual meetings on the 5th and 6th of September, in Hanover Chapel, Brighton.

The Rev. John Chater, of Lindfield, delivered an introductory and very appropriate discourse on the attractions of the cross, from John xii. 32. On Wednesday morning, at seven o'clock, the ministers of the Association held a meeting for prayer and conference. At eleven there was a public service, the Rev. O. T. Dobbin, of Arundel, preached on the given subject, "the personal

reign of Christ on earth."* The Rev. Messrs. Winchester, Press, and Willmore engaged in the devotional parts of the service. After the ministers and friends had partook of refreshment at the Brighton Temperance Hotel, they formed themselves into an open committee, to receive accounts of the different stations in the county, where exertions had been made for the spread of the gospel, to revive some past efforts of the Society, and, if possible, to extend its operations both east and west. Resolutions were unanimously adopted, with a view to engage two more agents in the county, as soon as arrangements can be made for their reception. The Secretary reported, "That the plan of the Chapel Building Funds, for liquidating all debts on the present chapels of the Congregational order in the county, and for the erection and enlargement of other such chapels, together with school-rooms attached, had been submitted to the brethren at the half-yearly meetings, held in April last, at Boreham, for East Sussex, and at Chichester, for West Sussex, when it was resolved, that the General Secretary communicate with the ministers of the county, urging them to form committees, and make arrangements for the commencement of the said fund. That Messrs. Wigney and Co. Bankers, Brighton, be the Treasurers to the Building Fund, and the Rev. J. Edwards, of Brighton, be Secretary. That returns had been sent to the Secretary of debts on chapels in the county, amounting to £2896. 11s. 10d., and that Trustees should now be chosen, and a deed prepared that would ensure to the contributors proper security, and a careful and judicious appropriation of the money."

For the promotion of this important object, it was resolved, "That the General Secretary be requested to visit all the churches in this Association, to carry the above plan into effective operation, by forming local committees, and, if possible, to obtain collections, subscriptions, and donations to the fund."

A public meeting was held in the evening. After singing and prayer, J. N. Wigney, Esq. was called to the chair, who addressed the meeting with considerable effect. The Annual Report of the Society was read by the Rev. J. Edwards, which contained much interesting information, from the ministers and friends, who are actively engaged in promoting the objects of the Society in various districts of the county. Addresses were delivered by the Rev. Messrs. Perkins, Chater, Sainsbury, Press, Willmore, Chapman, Williams, Newton, and Dobbin, expressive of thankfulness for the past, and the earnest desire for the future. The funds of the Society are improved, and future success is anticipated.

EAST DEVON EVANGELICAL ASSOCIATION.

The annual meeting of this small but effective Association was held at Honiton, on the 7th of June, 1837. The Rev. G. Hunter, of Axminster, preached in the morning, and the meeting for business was held in the afternoon, Mr. Evans, of Ottery, in the chair.

From the statement of the Rev. W. Wright, of Honiton, the Secretary, it appeared that *thirteen* villages, containing a population of upwards of 6346 persons, would be destitute of *evangelical* religious instruction, but for the exertions of this Association.

In accordance with the resolution entered into at the last annual meeting, a statistical account of the churches and congregations was received from the following places,—Colyton, Honiton, Ottery, Sidmouth, and Tiverton, from which it appears, that connected with the above places there are 285 members united in church fellowship, that the places of worship contain 2641 sittings, out of which 1141 are free, and that the sums raised by them for religious purposes during the year ending 1836, amounted to £919. 14s. 4½d. In connexion with the above churches are 1173 Sunday scholars, under the care of 138 gratuitous teachers. The churches and congregations connected with the Association, from which returns were not made, or not in sufficient time for insertion in the report, are Axminster, Budleigh, Collumpton, Crediton, Exeter,

* The Sermon is now in the press, by the request of the ministers present.

Sidbury, Topsham, and The Point in View. The Committee hope that at the next anniversary such a return will be made as shall show the actual position of our Christian body in East Devon. One fact cannot escape notice: that a large portion of the sittings in our places of worship is appropriated *gratuitously* to the accommodation of the poor, and it is believed, that in the same proportion, gratuitous accommodation is afforded to the poor in Dissenters' chapels generally; a fact which proves the voluntary system to be particularly mindful of that class of society, and that its advocates do not forget the saying of their Lord, "Ye have the poor always with you."

HANTS CONGREGATIONAL ASSOCIATION.

The annual meeting of the Hants Association was holden on Tuesday and Wednesday, September 19th and 20th, at King-street Chapel, Portsoken. An introductory sermon was preached on Tuesday evening, by the Rev. T. Wallace, of Petersfield. On Wednesday morning a public breakfast was holden in behalf of the Sunday-school Union; William Jones, Esq., a magistrate of the borough, took the chair. The report was cheering, and several ministers and gentlemen addressed the meeting, which was most numerously attended. The Association sermon was preached in the morning by the Rev. J. E. Good, of Gosport, on the subject—"The connexion between ministerial piety and usefulness." The Lord's Supper was then administered, at which the Rev. W. Scamp presided. In the afternoon the business of the Association was publicly transacted, when Erasmus Jackson, Esq., was called to the chair. Samuel Griffin, Esq., the county treasurer, presented the report of the funds, and gave an account of the efforts made by the churches during the past year. The Rev. T. Adkins, of Southampton, preached in the evening. The congregations were large at each service, and highly gratifying to the pastor, the Rev. Thomas Cousins, and friends. Upwards of forty ministers were present, and the spirit of harmony and love prevailed to an eminent degree. Liberal collections were made for the Society at the close of the services.—*Patriot*.

NEW CONGREGATIONAL CHAPELS IN THE WATERING PLACES OF KENT.

It is well known that persons will do, when from home, what local circumstances will not permit them to attempt in their own neighbourhoods. Thus multitudes will go to hear the gospel preached in dissenting chapels at the watering-places they may visit, who could not be induced to frequent those which are in the vicinity of their respective homes. It is therefore highly important to the progress of divine truth, that in every popular resort a commodious chapel should be erected, in which the gospel may be ably and faithfully proclaimed.

The watering-places of Kent, from their proximity to the metropolis, and the facilities of conveyance by the many steam-vessels that now navigate the Thames, have been rapidly rising into importance, while they have been either destitute of Congregational chapels altogether, or have only possessed such as, from their situation or size, were not likely to attract or accommodate many visitors. We are happy to perceive that some vigorous efforts have been commenced during the present year to supply these deficiencies.

At *Herne Bay*, which has rapidly grown from a little fishing cove to a favourite and splendid watering-place, the Congregational chapel was of a very humble order, being quite in keeping with the rustic character of the village. The new buildings having rendered its situation very objectionable, a chapel in harmony with the improved taste of the town became necessary. Such an edifice was erected for the use of the members of the Established Church; but as some difficulties arose about its endowment and consecration, it was purchased by the aid of a liberal friend in the metropolis, and now a large dissenting congregation assembles in that commodious and elegant building, under the ministry of the Rev. William Foster.

The ancient chapel at *Ramsgate*, although its accommodations have been frequently increased, is altogether inadequate to the present state of our denomination at that delightful resort. To accommodate the increasing number of stated hearers, and the great influx of visitors, the erection of a new chapel, of large dimensions, is determined. Several hundred pounds have been collected towards it, and a Building Committee is in active operation.

The old Independent chapel, Prince's Street, *Gravesend*, is in the same circumstances. It is not equal to the growing population of that rising town, much less to accommodate that portion of the myriads who resort there in summer, who belong to the Congregational churches of the metropolis. It was therefore resolved, at a public meeting held on Monday, Sept. 4, when the venerable Treasurer of Highbury College presided, to proceed to the erection of a commodious chapel and school-rooms at an early period, and we are happy to hear that several hundred pounds were subscribed towards it.

We earnestly commend these respective efforts to the liberal attention of those members of our churches who may visit these interesting places; and they will permit us to remark, that if every religious visitor would contribute only a small part of that money which they have devoted to the pleasures of a country excursion, they would speedily enable our brethren in those places to provide ample accommodations for those who wish to unite with them in public worship. We cannot refrain from adding our sincere wish that some efforts like these may be speedily attempted at Margate, Dover, and some other places of resort in the same county.

CONGREGATIONAL CHAPEL, BARNARD CASTLE.

A new congregational chapel, for the use of the church and congregation under the pastoral care of the Rev. Messrs. Prattman and Harrison, was opened for public worship, in Hall Street, Barnard Castle, on Tuesday, April 18th, 1837. The dedicatory prayer was offered by the Rev. James Jackson, of Green Hammerton, after which an eloquent and appropriate sermon was preached by the Rev. John Ely, of Leeds. In the afternoon a public meeting was held, at which, addresses, suited to the occasion, were delivered by the Rev. Messrs. Jackson, Moorhouse, late of West Melton; Ely and Hamilton, of Leeds; and Thornton, of Darlington. In the evening, after the reading of the Scriptures and prayer, by the Rev. W. Moorhouse, an able and impressive sermon was preached by the Rev. R. W. Hamilton. The services of the day were highly interesting, the congregations overflowing, and the collections liberal, amounting to the sum of £55.

On the 23d and 25th of July, sermons were preached in the above chapel, by the Rev. James Parsons, of York, when the sum of £32 was collected, and a purse of sixty sovereigns was presented by some ladies connected with the congregation.

The circumstances which have led to the erection of the above chapel are as follow:—The former chapel was private property, and situated on leasehold ground; and the erection of a new place, on freehold property, has long been deemed a most desirable object. An eligible piece of ground being met with, an effort was made, and the above chapel, which is a neat plain building, and will hold upwards of six hundred persons, has been erected, and vested in trust for the use of the congregation.

The chapel has cost nearly eleven hundred pounds. Towards the expense, the friends at Barnard Castle have contributed the sum of £550; and they beg to appeal to the liberality of the christian public for assistance, to enable them to reduce the debt to such a sum as they may be able to manage, without occasioning any difficulty in supporting the cause at home.

WOODFORD CHAPEL, ESSEX.

A new and commodious chapel was opened for divine service, on Sept. 5th, 1837, when two sermons were preached; that in the morning by the Rev. Dr. Reed, and that in the afternoon by the Rev. H. Townley.

This village contains upwards of 3000 inhabitants, and is the centre of a wide field for village preaching. There has been a small chapel, for many years, in the independent connection; but as it was very inconvenient, the trustees, at the wish of the church and congregation, have built this new place at an expense of upwards of £1400. More than half of this has been already raised, and it is a gratifying fact, that on the day of the opening of the chapel, £100 were collected towards liquidating the debt.

CHAPEL AT ST. LEONARD'S, SUSSEX.

This place of worship, which has now been closed for many months, and towards the erection of which many friends of Congregational nonconformity have liberally contributed, will, it is hoped, be soon re-opened for the regular performance of public worship, and the proclamation of the Gospel. It has been deeply involved in debt and difficulties; but the kind efforts of the friends to the diffusion of the Gospel in Sussex will, it is hoped, enable the Ministers of the county to keep it permanently and usefully occupied. A more ample statement of the present circumstances of the above chapel will, we hope, be presented in our next number. In the mean time, it will conduce to the accomplishment of this object, if the friends to it will signify their intentions to afford pecuniary aid, to the Rev. W. Davis, of Hastings; to the Rev. J. Edwards, or the Rev. J. N. Goulty, of Brighton; or Apsley Pellatt, Esq., Blackfriars; or to the Secretary of the Congregational Union, Library, Blomfield Street, London.

NEW CHAPEL, SANDBACH, CHESHIRE.

On July 5th, a commodious chapel, with convenient school-rooms, measuring together forty-eight feet by thirty-six, was opened at Sandbach, Cheshire, for the accommodation of the Independent church and congregation under the pastoral care of the Rev. W. Silvester. The Rev. James Hill, of Oxford, preached an excellent Sermon in the morning of the day. The ministers present, and a very pleasing assemblage of Christian friends, from neighbouring churches in Cheshire and Staffordshire, afterwards dined together in the shell of the old chapel, when a number of interesting addresses were delivered, on subjects connected with the delightful occasion which had brought them together. In the evening an appropriate sermon was preached by the Rev. S. Luke, of Chester. The devotional parts of the public services of the day were conducted by the Rev. John Chalmers, of Stafford; the Rev. Job Wilson, of Northwich; the Rev. R. W. Newland, of Hanley; and the Rev. Jas. Turner, of Knutsford. The Rev. Jas. Hill also preached in the new chapel in the morning and evening of the following Sabbath day. The amount of the collections made after the several services was £56. 17s. 9½d. The expense incurred has been considerable, as a convenient burial-ground has been secured in connexion with the new premises; but the subscriptions and contributions of friends to the undertaking, both at Sandbach and other places, have been very liberal and encouraging; and it is presumed that the great esteem in which the pastor and church at Sandbach are held, will operate still so much in their favour, with friends to whom the case has not yet been presented, as to leave them without any oppressive burden remaining.

NEW CONGREGATIONAL CHAPELS IN THE METROPOLIS.

Within a few weeks two new chapels have been commenced. The former, at Stoke Newington, to be called *Abney Chapel*, for the church and congregation under the pastoral care of the Rev. Mr. Jefferson; and the latter, near Sun Street, Spitalfields, to be called *Bishopsgate Chapel*, for the church and congregation under the Rev. Henry Townley, recently meeting at White Row.

We hope to be able to announce in our next that the *Chapel Building Fund Society* have commenced their important labours.

THE OLD MERCHANTS' LECTURE, BROAD STREET.

This lecture was established in the year 1672, and conducted by some of the most eminent ministers of the age. For a long course of time it was very numerously attended; many of the leading merchants and tradesmen of the city regularly devoted a part of Tuesday morning to this instructive and devotional service. Evening lectures were not then prevalent, as they have been in our own times. In consequence of the change of habits in this and in other respects, and the multiplication of religious and benevolent societies, which make a perpetual demand on time and attention, morning lectures have usually failed to attract, in our day, any considerable number of hearers. So observable has this been, that even the lecture delivered at the monthly meeting of ministers and churches had been transferred from the morning to the evening. Unwilling, however, to abandon altogether the Tuesday *morning* lecture, the ministers engaged in this service have resolved to make it a *monthly* instead of a *weekly* lecture, and to deliver discourses on subjects previously arranged and announced in a printed list. The present lecturers are, the Rev. John Clayton, Jun. Dr. Smith, Dr. Fletcher, Dr. Burder, the Rev. George Clayton, and the Rev. Thomas Binney. This arrangement will commence on Tuesday, October the 3d, and be continued on the Tuesday after the first Sabbath in every month. The service will begin at twelve o'clock.

Subject, for Oct. 3d.—The imminent danger of denying the divinity of Jesus Christ. Preacher, J. Clayton.

SETTLEMENTS, REMOVALS, &c.

On Thursday, July 27, the Rev. Ebenezer Prout was recognized as the pastor of the Independent church assembling at the Old Meeting-house, Halstead, on which occasion the Rev. A. Wells, Secretary of the Congregational Union, delivered the introductory discourse; the Rev. S. Steer, of Castle Hedingham, asked the usual questions; the Rev. T. Craig, of Bocking, offered the designation prayer; and the Rev. H. March, of Colchester, addressed the pastor and people. In the evening another sermon was preached by the Rev. J. Williams, missionary from the South Sea Islands. The Rev. J. Clements, (Baptist) of Halstead, and the Rev. Messrs. Crisp and Williams, (missionaries) assisted in conducting the devotional parts of the service.

The Rev. Edward Gatley, of New Malton, Yorkshire, has accepted an unanimous invitation from the Independent church and congregation at Lichfield, and intends (D. V.) entering upon his labours next month.

The Rev. William Brewis having resigned the pastoral charge at Gainsborough, Lincolnshire, and accepted a unanimous invitation from the church assembling in Ebenezer Chapel, Penrith, Cumberland, entered upon his stated labours there, on the 10th of September last. On the Thursday evening preceding, (Aug. 31st,) at a numerous meeting held in the Boys' School-room, attached to the Independent chapel, Gainsborough, a very elegant silver teapot was presented to Mr. Brewis, having upon it the following motto and inscription.

“Et decus et pretium recti.

“This piece of silver, with a purse of gold, value together forty-five sovereigns, was presented by the church and congregation assembling in Cask-gate Street Chapel, Gainsborough, to their much esteemed Pastor, the Rev. William Brewis, Aug. 31st, A. D. 1837, in token of their high estimate of his talents, and great regard for his character as a minister of the gospel; and as expressive of their entire approbation of his and Mrs. Brewis's exemplary and amiable deportment during a seven years' 'labour of love' among them.”

MISCELLANEOUS INTELLIGENCE.

PERSECUTION OF PIOUS DISSENTERS IN HOLLAND.

[Translated from the Archives du Christianisme, Paris, Aug. 12.]

For some time past, the Government of the Dutch United Provinces has proceeded to the employment of persecuting measures against the Christians in that country, who have held meetings for religious worship out of the National Church. These have amounted to kinds and degrees of violence, which oblige us to regard them as the most deplorable attacks upon liberty of conscience that we have ever had to relate. The rulers of the land, which was the chief place of refuge from the dragonings of Louis XIV. seem, after a century and a half, to have borrowed the scheme of the man who revoked the Edict of Nantz, and to be now putting it into practice. Like some other Protestant Governments, they have got into their heads the popish dream of establishing a *uniformity of faith, and worship*; and this they fancy, that they can attain in Holland, by quartering soldiers in companies of twenty, thirty, or fifty upon persons, who hold a religious meeting in their houses, or who attend it; by inflicting fines, for the payment of which the furniture and clothes of the sufferers are sold by auction; by throwing them into prison; and by allowing the violence of mobs against them to pass without restraint or punishment. To such melancholy proceedings we, indeed, can oppose nothing but our protests and our publication; but we will make the publicity as extensive and as complete as we can. To testify in this manner our christian sympathy in the sufferings of those who descend from the generous men, who, of old, received our fathers, exiled from the soil of France; to arouse the just indignation of all Protestants against a wretched formalism, which muffles itself in the worn-out rags of fanatical intolerance; to *awaken PRAYER* on behalf of our brethren, upon whom this remorseless war is pouring its fury; and to attempt whatever other measures these serious circumstances may require: this is *our duty*, and we shall labour to perform it.

The present is no dispute about outward forms and modes. It is, indeed, an adherence to the most distinguishing doctrines of revelation that has aroused this savage opposition. But it is not our wish to raise questions of theological controversy. In a practical application of the principles of religious liberty, the inquiry is not what are the doctrines maintained or denied by those who are the objects of persecution from men in power? It is enough to be informed that, in Holland, persons are imprisoned, are fined, and have soldiers quartered on them, for their religious faith.

On Dec. 18, last, Mr. Smith, of Osterlode, having had a religious meeting in his house, was, on the same evening, compelled to receive into his house, for four days, a detachment, consisting of an officer, four subalterns, and twenty-six soldiers. Complaint of this intolerable grievance was made to the king, but in vain! Similar proceedings have been repeated many times.

The dissenting Christians, in Friesland, have already paid in fines 9140 francs, [near £370,] and have further to pay 4900 francs, [near £200,] Those of South Holland and Nether Guelderland have paid, in fines and expenses of suit against themselves, 12,557 fr. [£500,] Some are still lying in prison. Yet, notwithstanding these extreme oppressions, the number of the separatist churches, in the seven Dutch Provinces, has increased, so as to be now nearly *two hundred*.

To these general facts we shall add a few particular instances, which we derive from Nos. 6, 7, and 8 of *The Reformation*, a monthly journal, published at Amsterdam.

On March 26, Mr. G. Pellikaan was apprehended by the armed police, his arms tied with ropes, and dragged to Woudrickem, in South Brabant. On the 28th, Mr. J. Van Ryswyk was treated in the same way. The offence of the former was his having read a sermon and prayed at a private meeting; that of the second, that the meeting was held in his house. After having been kept some days in the prison at Woudrickem, they were taken to Bois-le-duc, handcuffed and tied together, like criminals. At Bois-le-duc, they were thrown into a prison, full of malefactors. Mr. Van Ryswyk has been set at liberty, having found friends to pay the fines exacted; but his companion is still detained.

Amsterdam, Sunday, April 16.—Towards evening, a mob gathered round the house of one of the members of the church, burst the door open, broke the windows, and shamefully treated his wife, who was near her confinement; and no protection was afforded to this sufferer.

Kesteren, near Rhenen.—In the evening of March 29, a meeting was held at Mr. A. de Weert's. The service was not interrupted, though there was a mob round the house. A remarkable noise was heard on the roof, and soon the entire roof and part of the house were in flames. The persons within had scarcely time to escape, before they saw the house burnt down.

Last Easter, the Rev. Mr. Brummelkamp visited a church near the Prussian frontier. He was entertained by Mr. Haastert, pastor of the Reformed church, at Wertherbruch, within the Prussian territory; who invited him to preach in his church twice. The pious people on the Dutch side, being informed, flocked thither in crowds; and, thanks to the kindness of the foreign clergyman, they enjoyed the preaching of the gospel without molestation or fear.

Herwynen, Sunday, May 21.—The country-police-guard, authorized by the Burgomaster, came to a meeting, held this forenoon, and ordered the persons assembled to separate that instant. Upon a refusal, they threatened to fetch soldiers. It was replied, "Our weapons are not carnal: we must then yield to force." The threat was speedily realized. The Burgomaster came with five dragoons, who drove all out of the house, not excepting its proprietor, and then attacked them by beating with the flat of their swords, uttering horrid imprecations. These wretched soldiers passed the rest of the sacred day, drinking and rioting in the house. In the afternoon, a meeting was held in another house, and happily without disturbance.

In the province of Over-Yssel, nearly all the soldiers have been withdrawn from the villages. The persecutors now content themselves with suits in the law-courts. In consequence of this greater liberty, the Rev. Mr. Van Raalte, has preached eight times in three weeks, to congregations of usually 1,500 persons.

Amsterdam, Sunday morning, May 28.—At the house of Mr. Hiddes, eighteen persons were assembled. About nine o'clock, a mob gathered, insulted the worshippers, and knocked violently at the door. Two hours after, the windows were broken with stones. Upon the representation of the neighbours, a civil officer came, attended by two police-men. He twice counted the persons in the room; and finding them to be only eighteen, he went out and told the people, who were manifesting mischievous intentions, that the number was within that permitted by law, and that consequently they ought not to be disturbed in their religious exercises. A body of soldiers soon arrived, and was posted in front of the house. From one o'clock to five, no molestation occurred; but in the evening till eleven, the mob was anew excited, and the soldiers used no means to cause them to disperse. We are however informed, that the names of some of the rioters have been taken down, and that they will be prosecuted. Among them is a woman, who had said that the Scholtians (a name of reproach, from Mr. Scholten, given to the Dissenters,) ought to be burned.

The churches of Oudloos-drecht and Bunschotten, whose meetings were troubled a few months ago by soldiers, have just, by a most merciful providence,

received the privilege of a gospel ministry. [We suppose this means, in the National church.]

Friday, June 9.—Mr. Scholten visited the church at Oudloos-drecht. The moment of his arrival, two soldiers were set to track his steps, night and day. They even entered a house in which some children were to be baptized, and prevented the service. Seeing no prospect of being able to meet for worship on land, the Dissenters thought of holding a meeting on the water. One of their deacons, Mr. N. Goss, prepared his barge for this purpose. On Sunday, at seven in the morning, many went on board. About half-past seven, armed soldiers came up. At eight, the barge was moved off from the bank. The soldiers on shore with loaded muskets, followed as far as any path allowed them; till at last they were obliged to desist. A sloop was provided to bring these soldiers to disturb and harass those in the barge: but, by God's good providence the wind prevented. A number of persons came in boats to attend the worship, and the pastor with them. Thus this church, which had been long deprived of the public ordinances of religion, had the happiness of hearing two sermons, and having three children baptized. The following Monday and Tuesday, preaching and the administration of baptism took place at Oukoop and Kockinge; and without any impediment, for no soldiers were there.

Sunday, June 18.—Mr. Scholten held a new meeting for worship, in the Zuyder-zee, on board a barge belonging to a pious man, in the province of Drontheim. He preached twice, and baptized two children. When he landed, a patrol followed him, and stood before the house into which he had gone, to prevent any from entering beyond the number of twenty; and a soldier was placed within, to prevent any act of worship from taking place.

The Burgomaster of Bunschoten had sent a policeman to be near the barge, in order to report what took place. This leads us to apprehend a prosecution.

Zwolle, May 31.—Three members of the Dissenting church have been sent to prison, for non-payment of fines incurred by attending meetings.

Hoorn, June 2.—The Dissenting pastor, Mr. H. de Cock, on July 13, of last year, ordained some brethren as Elders and Deacons, in the Isle of Urk. For this he has just been tried. He and Mr. Smitt, are fined 200*fl.* [£8.] the Elders and Deacons, 50*fl.* [each, we suppose,] and a widow, in whose house the service was held, 100*fl.*

Before this decision of the judges, the populace were quiet; but as soon as it was made known, they became very tumultuous, and followed persons whom they knew to be Dissenters with hootings, and throwing at them stones and dirt. The policemen quietly witnessed these assaults. The mob gathered before the house Mr. Van de Velde; and the police did nothing at all, either to disperse them or to prevent mischief. Mr. V. de V. then applied, and obtained the sending of some soldiers, who dispersed the mob and restored order. At half-past ten, all was quiet.

STATE OF RELIGION IN FRANCE.

Annual Meetings, held in Paris, 1837.

We have received very cheering reports of the above meetings, and regret that the pressure of other matters has prevented our earlier insertion of the following abstract. The introduction to the details before us contain sentiments of much spiritual simplicity and beauty, expressive of the views and prospects entertained by our esteemed brethren on the other side of the British Channel, in reference to the arduous enterprise in which, amid many and great difficulties, they are engaged. They observe—

“In presenting a summary account of the meetings of our religious societies, we must, first, acknowledge the deep feeling of lively and joyful gratitude to the Author of all good which penetrates us. Once more we are assembled to deliberate on the condition and progress of the Redeemer's kingdom in our beloved

country and throughout the world; once more we are permitted to bring together our communications and our hopes; and once more, through the faithfulness of our God, we find in these communications abundant cause for thanksgiving, and in these hopes always new motives to arm us with a zeal equal to the greatness of the work. We must acknowledge, again, that He who has sown on the earth the spiritual seed, like the grain of mustard, has conferred on us the precious privilege of aiding its growth, admiring its progress, and of beholding already in that little plant, so feeble in appearance, but withal imperishable, the future vigour and beauty of the tree which the Eternal has planted for himself, 'that he may be glorified.' Our God has fully shown to us his kindness. He permits our eyes to witness the blessing which he sheds upon our works; or rather, he is pleased to afford a glimpse of the sure and stedfast advancement of the work which he accomplishes himself, the more to encourage us in the efforts to which he appoints us, and to enable us increasingly to appreciate their blessedness, who shall one day hear from his lips that word of mercy—'Well done, good and faithful servant.'

"O that such may be to us the fruit of these christian festivals! O that the joy which they diffuse in our hearts, refreshing as the morning dew, may not be fleeting as it! and that the recollection of these seasons may remain amongst us as a testimony from our heavenly Father, to show that the success of the religion of Jesus proceeds from himself and not from us. And then should the soil of France still appear, in so many respects, ungrateful and barren—if to human sight, it should still seem so little suited to the celestial culture thus bestowed upon it, so far from being dismayed by the present, or fearful of the future, we will rejoice in the confident anticipation of brighter days, and will vigilantly prosecute our engagements to the Most High, whose object it is to publish abroad his glory, and to celebrate his greatness."

On Monday evening, April 17th, the brethren and friends assembled for prayer, preparatory to holding the meeting, in the chapel De la Rue Taitbout; when MM. Pasteurs François Perrot, of Jersey, Audebez, Verny, and F. Monod, of Paris, implored the divine blessing on the various efforts which are employed for the evangelization of the world at large, and on those which are in operation in France for this object, in particular.

Religious Tract Society.—Its fifteenth anniversary was held on Tuesday, April 18th. The venerable M. Stapfer presided, and the attendance was as large as usual. After singing a hymn, M. le Pasteur Duchimin, from Niort, prayed. The President then offered a few remarks on that moral condition of society upon which the distributor of tracts is destined to exert a beneficial influence.

The report, which was read by M. Henry Lutteroth, referred to the labours for evangelizing France, amongst which those of the Tract Society, although the most unpretending, had not been the least useful or effective. This was shown from the testimony of several ministers. One writes—"The tracts have opened many Bibles which before had been neglected and forgotten;" and another—"Our preaching induces many to read the tracts, and the tracts in return attract many to hear our preaching." After many similar extracts, it proceeds to state—"It is most delightful to us to collect, and to be able to communicate to you, the testimonies of the ministers of our churches in favour of the distribution of tracts. It is the fondest desire of our hearts to second their labours, and to render, if possible, their burden more pleasant; to double, in some degree, the force of their voice, and to be assured that we have succeeded in those efforts; to know that our tracts continue to increase the number and attention of their hearers."

That useful tract, entitled "Plain Counsels for Parents on the Education of their Children," has led to the establishment of two new schools. When distributed in the diligence, these little works lead to serious conversation, which ends in a promise from those who receive them to search the word of God. On one occasion, an under-prefect reproached a fellow-traveller for distributing tracts, which appeared to him quite unnecessary. The individual replying that he could not be restrained by his objections, the magistrate demanded an expla-

nation of the doctrines which the books contained; and thus the truth, which he wished to withhold from others, was proclaimed to himself. In prisons they are extremely useful: exciting in many of their inmates a desire to learn to read, that they might be able to peruse them. Many under-officers have paid three, four, and sometimes five francs for the tracts; and when the distributor wished to return the money, they have refused it, saying that was necessary for the support of such christian societies, for the people of the world would not contribute to that object.

Various new French tracts have been published during the year; many of them of the nature of popular commentaries on select portions of scripture, and others powerful appeals to the undecided. As instances, are mentioned—"The Death of Christ and of the Malefactors;" "What is it to be born again?" "The Fall and Restoration of St. Peter;" "The barren Fig-tree;" and "The Disposition necessary to come to Christ." One on the inexhaustible mercy of God, is a translation of a little work by M. le Professeur Schubert, one of the most popular religious writers in Germany, entitled the "*Courant de Mer*" (Flowing of the Ocean).

Although free from controversy, the tracts of the Society are put in the index, or condemned list at Rome. The efforts of the colporteurs have especially led to this. While confined to the circle of the reformed churches, the work of distribution, to the amount of several thousands of copies annually, goes on quietly and without exciting suspicion. But how could this opposition be escaped, when every day, and in all parts of France, the tracts are carried about by individuals whose express work is to sell or give them away; to read them to those who are untaught in that art themselves; to explain them to such as are dull of comprehension, and to inform themselves, after short intervals, as to the impression and fruits of their labours.

This is a stupendous plan, and its friends rejoice in its success; its enemies will be alarmed. Two episcopal mandates were issued last Lent, to warn the people against a course of procedure so much to be dreaded. The word of command has been given at Rome and repeated in France. But what of that?

This system is not the invention of our age, as will appear from a passage contained in a History of Dieppe, by M. Vilet, in which is shown how blessed were the labours of a colporteur of the name of Jean Vénable, introducing the Reformation into that place.—"Three years were hardly passed away since the bag* of a poor colporteur introduced into this town the first germ of the new faith, and already more than half its inhabitants have abjured catholicism. The old religion languishing, degraded, is only now as a heap of ruins: so dauntlessly have the adherents of the young church gone on from conquering to conquer, and boldly dared to claim from the most christian king the right to build for themselves a temple."

Four millions and a quarter of tracts have been circulated by this Society in fifteen years: and half a million have been demanded by its friends during the past year. The only method employed by the Committee to answer the objections and censures which assail their object, is to print tracts in those languages in which the doctrines of the gospel have never yet been exhibited in their purity. They have added six new Spanish tracts, to the ten which previously appeared, and have resolved to publish tracts in the low language of Britany and in Italian. "The Almanack of Good Councils" has been printed, and has extended to 61,000 copies. The receipts of the Society have been 22,247 francs and 17 centimes, (about £9260. 6s. 0d.) This with the sum in hand amounts in whole to 23,755 fr. 48. c. The expenses of the year have been 22,314 fr. 65c. (about £9247. 2s. 0d.)

An account of the anniversaries of the Protestant Bible Society of Paris, and the Evangelical Society of France, was inserted in our last number, pp. 601, 602,

* Or kind of knapsack, used by colporteurs to convey about quantities of Bibles, Tracts, &c.

RECENT DEATHS.

On the 15th of July, at Charterhouse Square, aged 68, Charlotte, relict of the late GEORGE SKEY, Esq. merchant, London.

This estimable lady was deprived in early life of her parents, and left under the guardian care of Dr. Caleb Evans and Dr. Samuel Stennett. She was successively a valued member of the churches at New Court and at Battersea, under the pastoral care of the late excellent Dr. Winter and Joseph Hughes, until she removed, in 1826, to Havre-de-Grace. She laboured for nine years to diffuse the knowledge of the Gospel in that beautiful but benighted neighbourhood. Amongst other efforts it deserves to be named, that she translated several of our best evangelical tracts into the French language.

Her last illness was short, but the consolations of the Gospel sustained her, which is the best solace of her afflicted family, who deeply deplore her loss.

Died, on the 30th of August, at Yardley Hastings, Northamptonshire, the Rev. JOHN HOPPUS, in his 77th year; late pastor of the independent church at that place. He had resigned the pastoral office about four years, after having exercised it laboriously and successfully during a period of thirty years. His labours were very eminently disinterested, and they were much blessed by the great Head of the church. The populous village which was their scene, will long remember him as its benefactor; for by his indefatigable exertions a spacious chapel was raised, when the former had been destroyed by fire; and a commodious house was built adjoining it, for the residence of future pastors. He was the means of introducing and encouraging the preaching of the gospel in several of the neighbouring villages; and possessed, in no inconsiderable degree, the spirit of a missionary. The welfare of his own congregation lay near his heart to the last; and he administered the Lord's Supper, much to the gratification of his late charge, on the first Sabbath of August. He was interred in the burial ground of the chapel, on the 6th of September. His esteemed friend, the Rev. T. P. Bull, President of the Evangelical Institution at Newport Pagnel, officiated on the occasion, according to the long expressed desire of the deceased, and preached the funeral sermon from a text which he had selected, 1 Cor. xv. 58.

ANSWERS TO CORRESPONDENTS, &c.

Since our August Number, we have to acknowledge the favour of communications from the Rev. Drs. Bennett—Redford—Hoppus—J. P. Smith—Burder—and Henderson. From Rev. Messrs. J. Clayton, Jun.—G. Croft—Thomas Atkins—Josiah Bull—William Thorn—Robert Chamberlain—Wm. Owen—J. Harrison—William Ward—Thomas Milner—T. Edkins—W. Brewis—J. Edwards—E. Prout—Wm. Davis—A. Wells—W. Wright—H. Townley—A. Tidman—and James Turner.

Also from Sir J. B. Williams, LL.D.—Wm. Stroud, M. D.—Julius Partridge—Wm Smith—George Bennet—M. F.

We hope to insert in our Magazine for November the two important letters on the Congregational Union, which have been inserted in *The Patriot*, together with some observations of our own.

Our friends who send us their books for Review must have patience with us. The large demands that are made upon our pages for miscellaneous purposes and denominational intelligence, prevent our devoting that space to Reviews which we would gladly give. This number contains an *extra half sheet*, to enable us to present our readers with all its important contents.

Errata.—Pages 602 and 603, for the Earl of Derby, read Earl of Denbigh.